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Homes, Nathanael, 1599-1678.  
The resurrection revealed,  
or, The dawning of the day-

m/a







THE  
RESURRECTION



RESURRECTION REVEALED

THE

THE  
**RESURRECTION**

REVEALED.

LONDON: JENNIN AND MARSHALL.





THE  
RESURRECTION REVEALED,

OR THE

DAWNING OF THE DAY-STAR;

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“Non prudenter damnant, vel indocti, quod nesciunt; vel docti, quod  
novum putant; vel aliqui, quodcumque redarguere nequeunt.”

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✓  
Holmes

BY NATHANIEL HOMES, D.D.

FIRST PUBLISHED IN 1654;  
BUT NOW REVISED, CONDENSED, AND INCORPORATED WITH  
A SUPPLEMENTARY WORK BY THE SAME AUTHOR.

LONDON: SIMPKIN AND MARSHALL.

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JANUARY 1874

RESURRECTION REVEALED.

DAWNING OF THE DAYSTAR.

BY NATHAN HOMER, JR.

TURVEY, PRINTER,  
RETFORD, NOTTINGHAMSHIRE.

IMPRIMATUR,      { JOSEPH CARYLL.  
                              { PETER STERRY.

*In pursuance of an Order, bearing date the sixth instant, for my perusal of a Treatise by Dr. N. Homes, and to report my opinion concerning the same, I certify as follows :*

That all the saints shall reign with Christ a thousand years on earth, both in a visible and spiritual glorious manner, before the time of the ultimate and general resurrection, is a position, which (though not a few have hesitated about and opposed it) has gained ground in the hearts and judgements of very many, both grave and godly men, who have left us divers essays and discourses upon this subject. And (having perused the learned and laborious work of this author) I conceive, that the Church of God hath not hitherto seen this point so clearly stated, so largely discussed, and so strongly confirmed—not only by the testimony of ancient and modern writers of all sorts, but by the holy Scriptures throughout—as it is presented in this Book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the catastrophe and result of the troubles and hopes of such as fear God, as the preface to their eternal bliss. And whereas some have been, and still are, apt to abuse this doctrine, by making it an occasion to the flesh, and of heating themselves in the expectation of a carnal liberty and worldly glory ; I find that this author hath cautiously forelaid and prevented all such abuses, by shewing the exceeding spirituality and holiness of this state : to which, as none but the truly holy can attain ; so, having attained it, they shall walk in the height of holiness. And therefore I judge this book very useful for the saints, and worthy of public view.

JOSEPH CARYLL.

*October 13, 1653.*





*In obedience to an order dated October the sixth, I have (as my present weakness will give me leave) perused that which hath been brought unto me, written by Dr. Homes in several Books, concerning the Kingdom of Christ on Earth ; and do return this as my sense of it.*

The *subject* (which is the reign of our Saviour with his saints on earth) is of a transcendant glory in itself, of universal importance to all persons and states, and very seasonable for the present times. Like a piece of rich coin, which hath been long buried in the earth and lately dug up again, it begins to grow bright with handling, and to pass current with great numbers of saints and learned men of great authority. As the same star at different seasons is the *evening*-star, setting immediately after the sun, and then the *morning*-star, shining immediately before it ; so was this truth the evening-star to the first coming of Christ, setting together with the glory of that day in a night of anti-christianism ; and now it appears again in our times, as a morning-star to that blessed day of the second effusion of the Spirit, and the second appearance of our Saviour in the glory of the Father.

The *manner* of handling this subject appears to be with pious and modest learning, judgment, industry, and variety ;—a variety of divine matter, excellent reading, choice Scriptures and expositions of Scripture ;—out of all which ariseth much present light, many hints for more, with quickening occasions for further searches and discoveries : so that this Book is, at once, a well grown orchard and a nursery of truths.

The *opinions*, which the Doctor holds forth in this book, cannot expect to have the concurrence of all gracious and judicious spirits, or a clearness in *all* particulars ; the subject being a prophetic truth, approaching indeed, but still at some distance : yet they all move upon a hinge of three principal points, which seem to lie fair and uppermost in the letter of divers Scriptures, and have been stamped with the authority of men eminent in holiness and learning. These three points are such as cut off all pretence to sensuality and contention from the reign of Christ ;—such as instruct the saints to a peaceable, patient and joyful waiting for Him ; “that when He appears, they may appear with him in glory ;”—such as, being rightly understood, confirm the letter and heighten the spirituality of Scripture, giving a distinct and joint accomplishment to letter and Spirit, each in the other ; the letter having its fulness in the Spirit, and the fulness of the Spirit taking in

the letter. These three principal points of testimony and entrance to Christ's kingdom are, First, the indubitable evidence of our Lord's appearance in his own person, for the several purposes of conviction to the world, conversion of the Jews, glorification to the saints, and renovation to the creature: whether his appearance shall be *miraculous*; (the Lord condescending to veil for a season his glorified body under a meaner form, that it may be fitted to our natural sense;) or whether his appearance shall be *mysterious*; (the Lord in the instant of it transfiguring the dead and living saints into a conformity to his glorified body, that in the twinkling of an eye they may see their King and he may see them in beauty;) or whether *both these*, according to Matt. xxiv, 30; 1 Cor. xv, 51; and Phil. iii, 20, 21. Secondly, that the state of the saints' kingdom shall be the resurrection from the dead and the change of the living saints, equivalent to the resurrection of the bodies of those that sleep in the dust. Thus each particular saint and the whole church, being predestinated to be conformed to the likeness of his image, shall answer to the state of Christ between his resurrection and ascension; and which seems to have been his paradisiacal state;—his soul entering into paradise at his death, and his body at his resurrection being re-assumed into the same state with the soul. The last head is, that there shall be a new earth to be the seat of this new kingdom. For if the earth, being made new with the newness of the Spirit, be also spiritualized, then will it be fit for glorified inhabitants. The streets of the new Jerusalem are said to be as gold and glass, which describe its spirituality;—as gold, for its solid simple substance, and for its shining glory: and as pure glass, for its transparency, clearness, and thorough lightness.

PETER STERRY.

October 19, 1653.

## THE EDITOR'S PREFACE.

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IN presenting again this Treatise of Dr. Nathaniel Homes to the Public, the Editor considers himself called upon to state the alterations which he has taken the liberty of making.

The first part of the Work was anciently published without any view to the second. It consists of a mass of proofs from the Scriptures and Fathers, together with argumentation, in behalf of those doctrines usually denominated *millennarian*—including the personal appearing of the Lord Jesus, the destruction of Antichrist, the resurrection of the saints, and their rule upon a renewed earth, &c. There is evidence in this work, from the author's own admissions, that it contains some things, which he would not and needed not to have published, especially in the way of replying to objections: but this is still more apparent from his avowal in his supplementary work; which consists of "Ten Exercitations" or essays, containing nearly as much matter as the former Treatise. These are intended to supply additional proof; to cancel some things which he considered unnecessary or injudicious; to treat on collateral topics; and to reply to such further objections as had presented themselves, since the publication of the first part. In this second Work, besides the accession of much valuable matter, there is also a great repetition of that previously adduced; and the first object therefore of the Editor has been to incorporate the two treatises, and to endeavour to effect that more lucid arrangement of the whole, and those retrenchments, which the author, were he now alive to perform the work himself, would doubtless aim at.

Besides this, it is well known, that most writers of the age in which Dr. Homes lived, indulged in a prolixity of style, which often renders their works tedious, and in some instances obscure. Our author is perhaps as little chargeable with this fault as any writer of his time ; but there are nevertheless numerous instances, in which his style may be condensed without the smallest detriment, but rather to the advantage of his argument ; and which will enable the Editor, as he trusts, to reduce the two original volumes, forming together a bulk of nearly one thousand folio pages, into two moderate octavo volumes.

There are some sections of the second treatise, as also one or two in the first, which, as they are either irrelevant to the matter in hand, or break the thread of the argument, will be thrown into an appendix.

The Editor has likewise taken the liberty of modernising the phraseology by equivalent modes of expression, whenever he has deemed it conducive to greater perspicuity : but he can nevertheless conscientiously present it as a work, which in its opinions, arguments, and general style is faithfully conformed to the original.



THE  
RESURRECTION REVEALED.

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INTRODUCTION.

THE most sacred Scriptures do frequently affirm, that all the Saints shall reign with Christ a long time—namely *a thousand years*—at the *Restitution of all things* and their *new creation*, before the time of ultimate and general resurrection.

By *saints* I mean all the elect, called and to be called ; whose characters (that we may know them in relation to our position) are in the *Revelation* drawn to the life :—“ And I saw thrones, “ and they sat upon them, and judgement was given to them ; and “ I saw the souls of them that were beheaded for the witness of “ Jesus, and for the word of God, and which had not worshiped “ the beast, neither his image, neither had received his mark upon “ their foreheads, or in their hands : and they lived, and reigned “ with Christ a thousand years.” xx. 4. In which words, I mind at this time chiefly the three characteristics of them that shall reign with Christ : viz. first, *beheading* ; signifying, by a synechdoche, all persecution, either more particularly “ for the witness of Jesus,” or more generally “ for the word of God.” Secondly, “ not worshiping the beast, nor his image ;” i.e. they reverence not, either apparent gross idolatry, nor specious and refined idolatry, in a divine worship, under the notion of prudentials. Thirdly, “ they receive not the mark of the beast in their hands, or foreheads ;” that is, they yield not subjection to Antichrist, secretly or openly, neither profess him or contest for him, or for any thing against the truth.

These three characters are here given to comprehend all saints : for haply some have in a measure subjected outwardly to Antichrist, but did not worship ; some perhaps have not subjected, but had not the opportunity or magnanimity to suffer ; and others may have subjected or worshiped, and afterwards repented and suffered. In other places of the Revelation, instead of this negative—"have not the mark of the beast ;" they are said "to have the mark of the Lamb's Father in their forehead." Rev. xiv, 1, &c. They profess the truth of God, with faith in Christ Jesus ; they are truly "*saints*, and fear the name of God ;" which is the description given in Rev. xi, 15—18 of those that shall reign with Christ.

All such saints shall reign with Christ, (the kingdoms of the earth then being actually and absolutely become his kingdoms,) and visibly possess the power and dominion over the earth, for a thousand years, literally and properly taken ; and Christ shall most gloriously appear, at least at the beginning and ending of that thousand years : though we cannot yet so demonstratively and infallibly hold forth, that he shall continue all that time personally present upon the earth. The devil, in the meanwhile, shall all that time be wholly and absolutely restrained (in effects, acts, and person,) from the precincts of the Church.

## CHAPTER I.

### ANCIENT TESTIMONIES.

#### *Hebrew Antiquities.*

To remove in the first place the prejudice of novelty, we shall produce approved *Antiquity*, both before and after Christ, with a multitude of later worthies, congratulating with this truth. Which testimony we intend not for *proof* of the doctrine ; but to remove impediments from men's minds, and so to reconcile them to a patient attention and tractable docility.

I. Of Hebrew antiquities, which, for seniority's sake, we set in the front, we have divers. The first is the *Targum* or *Chaldee Paraphrase*;<sup>a</sup> which took its beginning from the captivity of the Jews in Babylon : where their native tongue grew so out of use, that the generality of them better understood the Chaldee than the Hebrew. The Targum hath many pertinent things ; especially if we compare several copies of it. For there is a *Manuscript* Targum, which upon Esther, chap. i, reckoning up the several monarchies from the beginning of the world unto the end thereof, makes the computation thus : “ The first monarchy was of God ; second, under Nimrod ; third, under Pharaoh ; fourth, under Solomon ; fifth, under Nebuchadnezzar ; sixth, under the Medes and Persians ; seventh, under Alexander the Great ; eighth, under Julius Cæsar ; the ninth the kingdom of the Messiah, or Christ.” Where observe, how the Jews place the kingdom of Christ next in order after the Roman monarchy, and to be on *earth*, as the former were.

2. The *Babylonian* targum, or ordinary Chaldee paraphrase, saith upon, Gen. xlix, 10, 11, “ that Christ shall come, whose

<sup>a</sup> It is presumed, that the practice of giving the Chaldee paraphrase, at the reading of the Law, began in Ezra's time ; (see Nehemiah viii, 7—9.) but there is no authentic *written* paraphrase or targum before the time of Onkelos and Jonathan, who lived about thirty years before the time of our Saviour. The Jerusalem Targum is indeed supposed to be a *fragment* of some much more ancient paraphrase. These Targums are published in Buxtorf's Hebrew Bible ; *Basil*, 1610.—ED.

“ is the kingdom, and him shall the peoples obey.” Observe the plural *peoples*, i. e. the *nations* indefinitely. This the *Jerusalem* targum expresseth more literally and universally : “ The King Christ shall come, whose is the kingdom, and *all* *kings* (mark the universality and the persons) shall be subject unto him ; so that those kings and princes, that will not be subject unto him, he shall kill : making the universe red with the blood of their slain, and the hills white with the fat of their mighty men, &c.” But these things were not fulfilled at Christ’s advent in the flesh : it was above three hundred years after before one king or nation was subject to him ; (viz. in the time of Constantine the Great ; ) and except some sprinklings of converts here and there, called churches, the nations and kings of the earth either took no cognizance of his interest or persecuted it, even as ten parts of the world do to this day. Neither hath Christ yet taken that material and sensible vengeance on them, by killing the disobedient, in order to bring the rest into a visible subjection to him.

3. Paraphrast Jonathan, in his Chaldee paraphrase of Hosea xiv, 8, hath these words, “ They [speaking of the Jews] shall be *gathered together* from out of the midst of their captivity ; they shall dwell under the shadow of their Christ ; and *the dead* shall live ; and good shall grow in the earth ; and there shall be a memorial of their goodness fructifying and never failing ; as the remembrance of the sound of the trumpets over the old wine, which was wont to be offered in the sanctuary.” To this let me add a passage out of the *Capitula* of Rabbi Eliezer the Great, who lived just after the second temple was built : “ As I live, saith Jehovah, I will raise *you* up [speaking of the Jews] in the time to come in the *resurrection* of the dead ; and I will *gather* you with *all Israel*. ” Cap. xxxiv. Both these places harmonise ; in that, to this day, the generality of the Jews have not owned any Messiah to be come in the flesh, but refused him, according as it was foretold in Isaiah, liii, 3. And the remnant of believing Jews have never since seen that particular resurrection of the dead, or that gathering together out of the midst of their captivity, or that general good in the earth. And therefore according to the Scriptures these things are yet to come, before the last and general resurrection.



Of Hebrew antiquities *since* the incarnation of Christ, (viz. their two Talmuds<sup>b</sup> &c.) we shall also give some particulars.

4. In *Gemarah Sanhedrin* we read : “ R. Ketina hath said : “ In the last of the thousands of years of the world’s continuance “ the world shall be destroyed ; of which period it is said, ‘ The “ Lord only shall be exalted in that day.’ Is. ii, 11, 17. And “ tradition agrees with R. Ketina ; for even as every seventh “ year is a year of release, so of the seven thousand years of the “ world, the seventh thousand years shall be the thousand of “ release ; as it is said, ‘ And the Lord alone shall be exalted in “ day.’ Likewise Psalm xcii is said to be, ‘ *A Psalm or Song for “ the Sabbath day* ; that is—the day that is all rest. “ And also “ Ps. xc : ‘ A thousand years in thy sight are but as yesterday.’ ”

From this it must be plain to acute observers, that the ancient rabbinical Jews did clearly understand the *exaltation of the Lord*, twice repeated in Isaiah ii, as meant of the *great day* of the reign of Christ ; which some rabbins call the day of Judgment ; others, the day of Messiah ; others, the day of Renovation of the world.

5. In *Midrasch Tehillim*, upon Psalm xc, 15, we thus read : “ ‘ Make us glad according to the days wherein thou hast afflicted “ us,’—that is, by the Babylonian, the Grecians, and the Ro- “ mans ; and the gladness in the days of the Messiah. And how “ many are the days of Messiah ? R. Jehosuas said, that they are “ two thousand years ; even as it is said, ‘ According to the days “ wherein thou hast humbled us :’ that is, according to two days ; “ and one day of our blessed God is a thousand years, according “ to that Scripture : ‘ Because a thousand years in thy sight are “ but as yesterday.’ The Rabbins also have said, that according “ to the time to come, the day of the Messiah shall be one. “ For God, which is holy and blessed, in the future [age] shall “ make one day to himself ; of which we read in Zech. xiv : ‘ And “ ‘ there shall be *one* day, which shall be known to the Lord,

<sup>b</sup> The Talmud is a collection of Jewish traditions, and consists of two parts. The first, which is the text, comprehends the traditions themselves, and is called *Mischna*, i.e. *Second Law* ; the second contains the commentaries of the Rabbins on the text, and is called *Gemarah*, i.e. *Completion*. There are two Talmuds, the Babylonish and the Jerusalem ; the *Mischna* being the same in both, but differing in the commentaries. The former is most esteemed by the Jews, and is the work always intended by them, when they speak generally of *the Talmud*. The *Mischna*, according to their unanimous testimony, was composed about the close of the second century, by Rabbi Juhuda Hakkadosh ; the commentaries were added long after by Rabbi Jochanan Eliezar.—ED.

“ ‘ not day, nor night, and it shall be at the evening-time light.’  
 “ This day is the age to come, and the quickening of the dead.”

6. In their book called *Berachoth*, we find this. “ *Benzuma* saith, It shall come to pass, that Israel shall not remember their departure out of the land of Egypt, *in the world to come*, and in the days of the Messiah. And how doth this appear? By that which is written, ‘ Behold the day cometh, that they ‘ shall say no more, the Lord liveth which brought the children ‘ of Israel up out of the land of Egypt, &c.’ Which wise men interpret not, as if the name of Egypt should be blotted out: but that the wonders, which shall be effected in the days of the kingdom of Messiah shall principally be remembered, and their departure out of Egypt less.”

7. R. Saadiah on Dan. vii, 18 (“ the saints of the most High shall take the kingdom,”) says thus: “ Because the children of Israel have rebelled against the Lord, their kingdom shall be taken from them, and shall be given to the four monarchies, which shall possess the kingdom in this world, and shall lead Israel captive, and subdue them to themselves, even till *the world to come* when Messiah shall reign.”

8. I add further proofs of the opinions of the Rabbins out of the learned Treatise of R. Menasse Ben Israel “ *De Resurrectione Mortuorum* :” the truth or falsehood of which opinions I stay not to dispute; but this I infer from them, that they must needs have expected a happy estate of good men on *earth* at their resurrection. In lib. ii, c. 10, he notices, in order to refute, the objection, how the world shall be able to contain all that shall be raised, and particularly the land of Palestine all the Jews. “ The Rabbins answer (he says) that there are now many tracts of the world which are either unknown, or if known, through too much heat or cold not inhabited. Which things shall not be so at the resurrection; for then all parts of the earth shall be known and be habitable. And Isaiah excellently explains the capacity of Palestine, or the holy land promised to the Israelites as the place of their entertainment: “ ‘ Sing O, barren, &c. enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand, and on thy left;

“ ‘ and thy seed shall inherit the gentiles, and shall make the  
 “ ‘ desolate cities to be inhabited.’ By the place of the tent is  
 “ meant Jerusalem ; and by the curtains of her tabernacle, the  
 “ cities of the holy land. Moreover, saith the prophet, those  
 “ curtains shall extend themselves very far ; in which he agrees  
 “ with the words of Zechariah ; ‘ that Jerusalem shall be extended  
 “ ‘ unto the gates of Damascus, and Hamar with Tyre and Sidon  
 “ ‘ shall enter into the borders of the holy land ;’ (ix, 1, ) even  
 “ as the Chaldee paraphrase doth expound : which also may be  
 “ confirmed out of Jeremiah, xxxi, 38. ‘ Behold the days come,  
 “ ‘ saith the Lord, that the city shall be built to the Lord, from  
 “ ‘ the tower of Hannaneel, unto the gate of the corner. And  
 “ ‘ the line shall go forth over against it, upon the hill Gareb,  
 “ ‘ &c. ’ ” Lib. iii, c. 1, touching the meaning of the Scripture  
 phrase, ‘ world to come,’ he says : “ Some understand the world  
 “ of separated souls ; others that world that shall follow a cer-  
 “ tain term of time, after the time of the resurrection ; others,  
 “ that world that begins at the very hour of the resurrection.  
 “ Which third opinion is to me the most probable. Of this  
 “ opinion was R. Moses Gerundensis in a contest against  
 “ R. Moses Egyptius, who held the first of the three opinions  
 “ aforesaid. And Gerundensis’ opinion in sum was this :  
 “ that the world to come is that, which immediately follows  
 “ ‘ the resurrection of the dead ; into which all that live piously,  
 “ ‘ probously, and honestly, being raised, shall be brought, in soul  
 “ ‘ and body conjoined, to enjoy indefinitely, and without end,  
 “ ‘ the reward of their labors.’ ”

The sum of the second chapter of this book is, ‘that the resurrec-  
 tion of the dead, shall be conjoined unto the days of the Messiah,’  
 R. Menasse first learnedly proves this out of the books of Moses  
 and the prophets ; and, secondly, lets in a stream of learned ancient  
 Rabbins consenting thereunto. “ It is apparent, saith he, out of Mo-  
 “ ses by that song of his, (Deut. xxx, 35—40,) ‘ To me belongeth  
 “ ‘ vengeance, &c. their foot shall slide in due time. For the  
 “ ‘ Lord shall *judge* his people, and repent himself for his ser-  
 “ ‘ vants, when he seeth that their power is gone, &c. See now  
 “ ‘ that I, even I am he, and there is no God with me ; I kill,  
 “ ‘ and I make alive.’ See here the day of the coming of the  
 “ Messiah, and the day of the resurrection are conjoined. As

“ for the prophets, it is manifest out of the second chapter of  
 “ Isaiah ; ‘ It shall come to pass in the last days, that the moun-  
 “ ‘ tain of the Lord’s house shall be established in the top of the  
 “ ‘ mountains, &c. for out of Zion shall go forth the law, and  
 “ ‘ the word of the Lord from Jerusalem, and He shall *judge*  
 “ ‘ among the nations, &c.’ (v. 2—5.) After the prophet had  
 “ spoken of the time of the Messiah, presently he proceeds to  
 “ those things that are to follow, viz. to the day of judgment,  
 “ and the resurrection of the dead. ‘ For, (saith he), the day of  
 “ ‘ the Lord shall be on every one that is proud and lofty, &c.  
 “ ‘ upon all the cedars of Lebanon, and upon all the oaks of  
 “ ‘ Bashan, and upon all the ships of Tarshish, &c.’ No doubt  
 “ but by *the day of the Lord*, the prophet signifies the day of  
 “ judgment ; which otherwise is called the day of resurrection  
 “ of the dead ; for then the dead are judged : and it is called also  
 “ the day of the Lord, because a day of admiration. Nothing  
 “ then that is ordinary shall be done, but all above nature, &c.”

“ Thus far we have shown by Scripture (saith he) that the  
 “ resurrection of the dead shall be conjunctive to the coming of  
 “ the Messiah ; next it remains to be proved, that the ancients  
 “ were of the same opinion. It is to be noted what reason they  
 “ give, why the patriarchs so much desired to be buried in the  
 “ holy land ; which was no other than this, ‘ That they that are  
 “ there buried shall first rise.’<sup>c</sup> From whence is inferred, that  
 “ the resurrection of the dead, and the coming of the Messiah are  
 “ annexed in time. The same is found also elsewhere. ‘ This  
 “ ‘ world doth not differ from the days of the Messiah, but in  
 “ ‘ the subjecting of kings.’<sup>d</sup> In Zoar is manifestly and clearly  
 “ expressed, ‘ The blessed God shall first build the temple, and  
 “ ‘ order and dispose the palace, and build the city, and then  
 “ ‘ the dead shall be raised out of the dust.’<sup>e</sup> The cabalists  
 “ found their opinion on Ps. cXLVII. 2, 3 : ‘ The Lord buildeth  
 “ ‘ up Jerusalem, he gathereth together the outcasts of Israel, he  
 “ ‘ healeth the broken in heart, and bindeth up their wounds .’”

In the third chapter the Rabbin solves this question ; Whether  
 within the aforesaid times shall be the end of the world ; or  
 after the resurrection of the dead ? “ This question (saith

<sup>c</sup> Beresit. Rab. Par. 66, 74.   <sup>d</sup> Jerus, de Kilaym.   <sup>e</sup> Par. Voy. Elar.



" he) may easily be resolved, by that we have said in the former  
 " chapter. For when the sacred Scripture treats concerning the  
 " days of the Messiah it always calls that time, *the end of days*  
 " So Gen. xlix, 1. Numb. xxiv, 14. Isa. ii, 2. Jer. xxx, 24.  
 " and xxxi, 1. Exek. xxxviii, 16. Dan. x, 14. Hosea iii, 5.  
 " Micah iv, 1. I am not ignorant that those who dissent from  
 " us make a *double* coming of the Messiah, and so expound  
 " those places far otherwise. I have no wish at this time  
 " to dispute with any concerning the thing; but simply and  
 " candidly to hold forth the opinion which the Hebrews profess.  
 " From what therefore hath been said, two things do necessarily  
 " follow: one, that the redemption of Israel shall be extended  
 " unto the end of the world; the other, that that same end shall  
 " come before the resurrection of the dead. And because that  
 " end shall take its beginning in the days of Messiah, therefore  
 " there is a necessity, that a *new world shall begin from the*  
 " *resurrection of the dead*; and therefore it is called *the world*  
 " *to come*, 'Go thy way unto the end, and rest, and awake  
 " 'in thy lot, in the end of days.' Dan, xii, 13. The same  
 " is to be collected out of the saying of the ancients. It is  
 " pronounced in the school of Elijah, (not the Tishbite, but some  
 " Rabbin,) that the world shall continue six thousand years. 'In  
 " 'two thousand is the void or empty time; (that is the time until  
 " 'Abraham, being void of Moses' law;) in two thousand is the  
 " 'time of the law: in two thousand are the days of the Mes-  
 " 'siah. So that, as it is read elsewhere, it is not said that the  
 " 'Messiah shall come in the end of four thousand years, or in  
 " 'the beginning of five thousand years, but only that the days of  
 " 'Messiah shall be two thousand years; that is, that within  
 " 'that space the Messiah shall come, whether the beginning,  
 " 'middle, or end.'"<sup>f</sup> Which last words are important for us  
 Christians: for within that space Christ *is* come.

In the fourth chapter are declared the opinions of the ancient  
 Rabbins, concerning the term and end of the world, "As for  
 " my opinion (saith R, Menasse) I think, that after six thousand  
 " years, the world shall be destroyed upon one certain day, or in  
 " one hour; that the orbs of heaven shall make a stand, as un-

<sup>f</sup> Gem. Abodæ, Zaræ cap. 1 & 6. Sebet Juedah.



“ moveable ; that there shall be no more generation or corrup-  
 “ tion ; and all things by the resurrection shall be renovated,  
 “ and return to a better condition. And this out of doubt is  
 “ the opinion of the most learned Aben Ezra, who commenting  
 “ on Isaiah. chapter lxy, 17, ‘ Behold I create new heavens, and  
 “ a new earth,’ &c. saith, ‘ Rather we are to say that the hea-  
 “ vens are expanded, and that God will renew the air to be  
 “ singular good, &c. and then also shall there be added to the  
 “ earth fresh vigor, whereby it shall be made new.’ Accord-  
 “ ing to which verdict of Aben Ezra (saith Menasse) there is a  
 “ total, and universal reforming, onre w framing of the world.  
 “ And although the text hath it ‘ new heavens,’ yet there is no  
 “ necessity, nor doth the sense require, that we should under-  
 “ stand *new* heavens to be meant of *other* heavens, diverse from  
 “ these now in being ; but only that there shall be a certain re-  
 “ formation of them into better. For though the ancients have  
 “ said, that after six thousand years the world shall be destroyed  
 “ in one ; the meaning is not, that after six thousand years  
 “ there shall be *nothing* : for if the space after the six thou-  
 “ sand years should be nothing, how can it be measured by  
 “ *one* ? Again, the word *destroy* does not signify a total  
 “ annihilation ; but only a ruin, or lapsing of things. To which  
 “ purpose the ancients say that Noah saw the new world ; yet  
 “ at that time the world was not altogether destroyed, but re-  
 “ newed, according to Psalm cii, 26. The sum is, that the  
 “ world shall not be destroyed for a thousand years ; but in one  
 “ day, or punctum of an hour, the earth shall suffer a mighty  
 “ change ; and upon that change immediately shall follow the  
 “ resurrection of the dead, and a new world : even as it is in  
 “ Zoar,—‘ From the hour of the resurrection of the dead, the  
 “ world shall remain stable.’ ”

In the fifth chapter is held forth by the Rabbins, what kind of  
 ruin there shall be of the world before the great restoration of it  
 yet to come. “ And concerning the Jews’ war with Gog and  
 “ Magog, all the Rabbins (saith Manasse) agree in this, that  
 “ the Israelites after their return into their own country at the  
 “ time of their redemption, are not to enjoy a full and per-  
 “ fect tranquility and peace, until the last war with Gog and  
 “ Magog shall be finished. For it shall come to pass (saith he)

“ that after the Israelites shall return into Palestine, that nation  
 “ of Gog and Magog<sup>i</sup> shall come to invade and possess that  
 “ country, and that with an huge multitude of men, and infinite  
 “ forces of soldiers ; and having again expelled thence the  
 “ Israelites, they shall endeavour to subjugate them under  
 “ their power. All which may be confirmed by divers  
 “ places of Scripture ;—as Ezekiel chap. xxxvii, xxxviii.  
 “ Joel iii, 1, 2. Dan. xii, 1, &c. And this war being ended  
 “ there shall then be a great change of all things : (see Ezekiel  
 “ xxxviii, 19—23,) for then, in my opinion, shall be the end of  
 “ the world.” j

“ But if any rightly weigh what the ancients have said,  
 “ especially that in Midras a-Nehelam, he shall find that these  
 “ things are to be understood of the *new world*, which begins  
 “ with the resurrection from the dead. The sum of the  
 “ matter is this : That unto the *advent of the Messiah*, is knit  
 “ on, as immediately subsequent, *the resurrection from the dead*.  
 “ Now it is worth the weighing, what space there may be of the  
 “ former to the beginning of the latter. In the Sanhedrim  
 “ chap. xi, divers opinions are propounded. R. Eliezer maketh  
 “ the space to be four hundred years. R. Elhazar Ben Hazariah

i Who this Gog and Magog are is not stated by the Jewish Rabbins. Mr. Mede saith that the *Turk* is Gog and Magog ; (Diat. pars iv, p. 546 ; ) which Dr. Twiss highly approves : but the Jewish Rabbins deliver their minds uncertainly. “ I know (saith R. Menasse) that others, by the war of Gog and Magog, do “ understand the antichristian age that shall be at the end of the world.” Hence Augustine saith “ Gog is the *Devil*, and Magog the army of Antichrist.” (De Civ. Dei, lib. xx, c. 1.) Ambrose thinks Gog to be the Goths, who invaded, and everted many of the Roman provinces. (De demonst. Evang. lib. ii, cap. 3.) “ Eusebius (saith he) did think Gog to be the *Roman Emperor*, and Magog his “ kingdom and empire.” Pliny asserteth “ That there is a city of Cava Syria, “ called by the Syrians *Magog* ; but which he calls Bombice and Hierapolis. “ The Hebrews (saith he) know indeed that Magog is of the posterity of Japhet ; “ but which is that nation at this day, they do not know.” Lib. v, c. 23.

j Indeed there shall be then an end of this world ; because it is the beginning of the days of Messiah : but then is not the *ultimate* end of the world, as argued by R. Menasse, from Ezekiel xxxviii, 10—23. For *sword, pestilence, blood, &c.* by which the Lord pleads, are not consistent with the ultimate end of the world. And in the next chapter, the Prophet, describing the destruction of Gog, saith, that he shall not be totally destroyed, but only in part. (v. 2.) And further, Ezekiel, (in chapter xl. to the end of the book,) describes a glorious state of the Jews on earth *after* the destruction of Gog and Magog ; which shews that the Prophet’s former description of their destruction cannot be at the ultimate end of the world. The restoring of the temple of the Jews, described in that fortieth chapter, &c., is a type of New Jerusalem : as Mr. Mede asserts, and Dr. Twiss approves. (Diat. pars iv, p. 546.)

"maketh it to be seventy years. R. Elhazar forty years.  
 "These all differ, and yet were not altogether rash in their  
 "opinions. For R. Eliezer computed, according to the time of  
 "the Egyptian captivity, four hundred years. R. Elhazar Ben  
 "Hazariah, according to the Babylonian captivity, seventy years.  
 "And R. Elhazar forty years, according to the time of the perigri-  
 "nation of the Jews in the wilderness. And each of them, to  
 "confirm his own opinion, brings forward Psalm xcv, 15, 'Make  
 "us glad, according to the days wherein thou hast afflicted us,  
 "and the years wherein we have seen evil.' In book iii, c. 2,  
 "R. Menasse, having noticed that some refer these things to  
 "the time of the Messiah, says : in Midras a-Nehelam we find  
 "it written, 'That the congregating or gathering together of the  
 "captive [Jews] shall anticipate or precede the resurrection of  
 "the dead the space of forty years.' And if this last opinion  
 "be received and delivered by the ancients, it may be soundly  
 "admitted, because it implies no contradiction, nor doth it  
 "contain any difficulty.<sup>k</sup> If it so seem good to any, he may  
 "refer the glorious things aforesaid in some sort unto the times  
 "of the Messiah, because both periods are connexed, the one on  
 "to the end of the other ; and again, because the end of the  
 "resurrection is, that the raised may enjoy the happiness of  
 "that age. Those admirable verses of the kingly prophet David  
 "do not a little serve our purpose : 'All wait (or hope) upon  
 "thee. Thou givest them their meat in due season, &c. Thou  
 "hidest thy face, they are troubled : thou takest away their  
 "breath they die, and return to their dust. Thou sendest  
 "forth thy spirit, they are created, and thou renewest the face  
 "of the earth.' (Psalm civ, 27—30.) Here the prophet  
 "saith, that, after death, the soul the second time returns to the  
 "body, and then the earth is renovated."

In the seventh and four following chapters the following ques-  
 tions are put and resolved : 1st, whether then shall be the day of  
 judgment ? To which the Rabbins answer out of many Scrip-  
 tures and allegations of antiquity ; "That after the world shall  
 "be made new, and the dead raised, then shall be a day of judg-

<sup>k</sup> Thus R. Menasse out of the Rabbins ; but compare Dan. xii, 1, 2, touching  
 the troubles at the time when Michael shall stand up to deliver his people, with  
 verses 12 and 13, touching the resurrection of the dead.

“ ment. In part God judged afore the living, in the way of  
 “ Gog and Magog, excepting a third part of them ; and after-  
 “ wards he shall come to judge the dead.” 2d, Whether then  
 shall be the restauration of the place and parts of worship, and  
 a settlement of the fruition of the holy land ? To which is  
 answered, “ Yea.” 3d, Whether there shall be the use of food,  
 and prolification ? To which Gerundensis answers, “ That then  
 shall be no other than a spiritual life :” though some Rabbins  
 are of another mind. 4th, Whether they that are raised shall  
 die any more ? To which the general answer of the Rabbins is  
 negative.

9. Thus far you have heard the opinion of the Jews concerning  
 the glorious state on earth yet to come ; next hear the learned  
 Mr. Mede give you the sum of them. “ Though the ancient  
 “ Jews (whilst they were yet the church of God) had no distinct  
 “ knowledge of such an order in the resurrection as first and  
 “ second, but only of the resurrection in general, to be *in die*  
 “ *judicii magni* ; yet they looked for a resurrection wherein those  
 “ that rose again *should reign some time upon earth*, as appeareth  
 “ by Wisdom iii, 1—8 ; where it is expressly said, ‘ That the  
 “ ‘ souls of the righteous which are departed shall in the time of  
 “ ‘ their *visitation* shine, and that they shall judge the nations,  
 “ ‘ and have dominion over the people, and their Lord shall  
 “ ‘ reign for ever.” This opinion is also here and there dis-  
 “ persed in the Chaldee paraphrase, and in the Talmud, as of  
 “ ancient tradition ; and in the opinion of the Jews at this  
 “ day : who, as they look not for the kingdom of the Messiah  
 “ until the day of the great judgment ; so they expect, that their  
 “ forefathers (at least such as were just and holy) shall arise  
 “ at the beginning of the same, and reign in the land of Israel  
 “ with their offspring under the Messiah. I can hardly believe  
 “ that all this smoke of tradition could arise, but from some fire  
 “ of truth anciently made known to them. Besides, why should  
 “ the Holy Ghost in this point speak so like them ; unless he  
 “ would induce us, *mutatis mutandis*, to agree with them ? In  
 “ fine, the second and universal resurrection with the state of  
 “ the Saints after it, now so clearly revealed in christianity,  
 “ seems to have been less known to the ancient church of the  
 “ Jews, than the first and the state to accompany that.”



10. Let us close this discourse, of the suffrage of the Jews touching the glorious state on earth yet to come, with the prophecy of Tobit or Tobias about to die concerning the two-fold captivity of the Jews and the last state of things, according to the most exact Hebrew copy.<sup>1</sup> "And it came to pass when Tobias was old, that he called his son Tobias, together with his six sons which were borne to him, and said unto him: My son, thou knowest that I am now spent with old age; take heed therefore after my death, that thou stay no longer at Nineveh; for certain it is, and clear to thee, that it shall come to pass that the prophecy of the prophet Jonah shall be confirmed. Wherefore take thy sons, and all that thou hast, and go into the land of the Medes; for there shall be peace unto the appointed time.

"But the rest of our brethren of Israel who are in Jerusalem, all of them shall go into exile, and Jerusalem shall be for heaps, and the mountain of the house for high places of a forest, and shall remain desolate for a little time. And then shall the children of Israel go up and rebuild it, and also the temple, but not according to the former structure; and they shall remain there many days, until a certain series of ages be fulfilled. Then shall they again go forth into a captivity, *by far the greatest they were ever in.*<sup>m</sup> But the blessed Holy God shall remember them, and shall gather them from the four quarters of the world. Then shall Jerusalem, the holy city, be restored with a beautiful and excellent structure, as also the temple shall be built with a famous structure, which shall

<sup>1</sup> Not that of Munster, tempered and patched up out of the Greek and Latin translations; but that most ancient *Constantinopolitan* copy set forth by Paulus Fagius; which was originally in Chaldee, and was translated most faithfully by some Jew, that was singularly learned in the Hebrew dialect.

<sup>m</sup> Those words "Then again they shall go into captivity by far the greatest they were ever in," are left out of the Greek copy, either by mischance or of purpose, because it savoured of our opinion; which the times then, when it was expunged, (probably in Jerome's time,) could not bear. And therefore Jerome even for that cause left out, not only that clause, but also two whole paragraphs in that place, to the utter routing of the coherence of the sense; even as he translated the whole exceeding perfunctorily, by his own confession. For in his prologue to that his translation, he saith "Because the Chaldee tongue is near in kin to the Hebrew, finding a ready man of speech in both languages, I snatched the labour of one day; and what he expressed to me in Hebrew, that by a notary I expounded in Latin.



“ not be destroyed nor demolished for ever, as the prophets  
 “ have said. Then shall the gentiles be converted to worship  
 “ the Lord, and shall cast away the graven images of their gods,  
 “ and shall give laud and praise to his great Name. The horn  
 “ also of his people shall be exalted before all nations, and all  
 “ the seed of Israel shall celebrate and glorify his great Name.  
 “ Then shall his servants, that serve him in truth, be glad ; all  
 “ that do righteousness and godliness shall rejoice, and triumph  
 “ before him.”

If all that I have produced, touching the Jews suffrage for the  
 glorious state of things on earth yet to come, be not sufficient  
 for some, (though perhaps I have quoted too much for others,) let  
 such read the Chaldee paraphrase on the Bible, if but in the Latin  
 translation ; the Rabbins (at least as quoted in Mercer) on the  
 minor prophets ; Petrus Galatinus, Buxtorf’s Jewish Synagogues.  
 and the fourth book of Esdras : of which last, Mr. Mede’s opinion  
 is worth the hearing ; which I note, lest any should think the  
 Book of Esdras written after Christ.  
 “ Whereas you say, (saith he, in answer to Mr. Haines,) that the  
 “ Jews since Christ brought in this opinion of the Roman being  
 “ the fourth kingdom ; that so they might the better maintain  
 “ their expectation of the Messiah yet to come, because that  
 “ kingdom was yet in being ; I say it was affirmed (whosoever  
 “ first affirmed it) without any ground, authority, or probability.  
 “ The contrary is easy to be proved ; viz. that the Jews were of  
 “ this opinion before our Saviour’s time : as appears in Jonathan  
 “ Ben Uziel the Chaldee paraphrast, and by the fourth book of  
 “ Esdras ; which, whatsoever the authority thereof may be, is  
 “ sufficient to prove this ; being written by a Jew (for it is, saith  
 “ Picus, the first of their seventy books of Cabala) and before  
 “ our Saviour’s coming, as appears by many passages of Messiah  
 “ expected, and yet to appear within four hundred years after  
 “ that supposed time of Esdras.”

We shall, for a close of this section, exhort the Reader to observe  
 attentively, that this reigning of the Messiah or Christ, so often  
 mentioned by the aforesaid Rabbins, cannot be in the highest  
 heavens after the ultimate day of judgment ; for then he lays  
 down all, and delivers up the kingdom to God the Father.  
 (1 Cor. xv, 24, 28.) Nor have these rabbinical predictions

been ever fulfilled on earth, as experience can witness. And therefore necessarily they must be, in effect, of the same judgement as is contained in our position, or thesis; which consequently cannot be adjudged *novel* or *singular*.

### *Of Greek Antiquities.*

II. Our Greek companions in this our position are divers. The first is Justin Martyr, who flourished about the year 141 after the birth of Christ, so near the time of John the Evangelist, who lived till the hundredth year after Christ; many of the disciples of the Apostles, as Polycarp and others, being then alive. In that 141st year, this Justin presented his Apology for the Christian Religion to Antoninus the Emperor. To allow him a sufficiency of judgement and time to be a famous philosopher (at that period much famed) and to write that apology, we had need to allow him to be fifty years old, (as he himself testifies,) and so to suppose him living at least nine years before John was dead. This man, for his great learning renowned with the honourable title of philosopher, witnessed to be godly by his pious apology in those bloody, persecuting times, and sealed to be so in his death by the after-title and fame of *Martyr*;—I say this man, this great Justyn Martyr, professed himself, as did many other worthies in his time, to be of the same mind with our position. I quote his very words from the Paris edition of his works. “I, and all that are every way orthodox Christians, “do know both the future resurrection of the body, and the “thousand years in Jerusalem, that shall be re-edified, adorned, “and enlarged, as the prophets Ezekiel, Isaiah, and others “declare. For Isaiah saith of this thousand years (Isaiah lxxv, “17.) ‘Behold, I create new heavens, and a new earth, and “‘the former shall not be remembered, nor come into mind; “‘but be ye glad and rejoice in those which I create: for be- “‘hold I create Jerusalem to triumph and my people to rejoice, “‘&c.’” Quoting “For the days of my people shall be as the days of the tree of life;” (v. 22;) he giveth this sense: “In “these words we understand, that the one thousand years are

“ pointed at. For whereas it was said to Adam, ‘ In that day  
 “ thou eatest of the tree, in that same day thou also shalt die ;’  
 “ we know that he did not accomplish a thousand years. We  
 “ know also that saying, ‘ That a day with the Lord is a thou-  
 “ sand years.’ Moreover a certain man *among us*, whose  
 “ name is John, being one of the twelve apostles of Christ,  
 “ in that Revelation<sup>n</sup> which was shewed to him prophe-  
 “ sied, that those that believe in our Christ shall accom-  
 “ plish a thousand years at Jerusalem, and after that the *gene-*  
 “ *ral*, and in a word, the everlasting resurrection and last judg-  
 “ ment of all jointly together. Whereof also our Lord spake,  
 “ when he said, ‘ that therein they shall neither marry, nor be  
 “ ‘ given in marriage, but shall be equal with the angels, being  
 “ ‘ made the sons of the resurrection of God.’ For the gifts of  
 “ prophecy are extant with us even till this time.” (P. 307, 308.)

And as he speaks thus home to our thesis positively ; so is he  
 equally decided against them that are contrary minded, negatively  
 denying them to be true Christians. Treating of the afore-  
 named things he says to Trypho : “ I confessed to thee before,  
 “ (and many others are of the same opinion with me,) that that  
 “ thing shall come to pass. And on the contrary I have signified  
 “ unto thee, that many who are not of the pure and pious judg-  
 “ ment of real christians do not acknowledge this : for I mani-  
 “ fested to thee afore, that there are some, called christians,  
 “ (but who indeed are *atheists* and ungodly *heretics*,) who alto-  
 “ gether teach blasphemous, atheistical, and foolish things.”  
 (P. 306.) : In page 312 he says : “ Jesus commanded us to  
 “ love our enemies ; which is by Isaiah published in many  
 “ words ; in which is the mystery of our renovation, ° the renova-  
 “ tion of all who expect Christ *to appear in Jerusalem*, and who  
 “ endeavour to please him by their works.” And again in page  
 340 he writes : “ This Jesus is he, of whom we know heaven  
 “ and earth were made, and by whom the Father will make *new*  
 “ the heaven and the earth. This is he, that shall shine in  
 “ *Jerusalem* as an eternal light.”

<sup>n</sup> The phrase “ *among us*” would lead directly to the conclusion that the Apostle was living in his time ; and the whole is an important testimony to the antiquity of the Revelation of St. John.

° Παλιν της γενεσεως ἡμῶν, which Mede renders *Resurrection*.

2. The next of the Greek ancients is Irenæus, who flourished about the year 178 after Christ. He was the chief minister of the church at Lyons ; and had his name *Irenæus* for his godly peace-making in the church. He wrote five books, which are now extant, against the heresies of his time ; in which he more than once says, that St. John the Apostle lived to the times of the Emperor Trajan ; that Polycarp had been the hearer of the said John the Apostle ; and that he, Irenæus, then a young man, had seen ancient Polycarp. <sup>P</sup> In the second book he testifies, “ That to his time the gifts of casting out devils and miraculous healing of diseases continued :” which shews, that he lived near the Apostles’ times ; and which indeed he himself more clearly intimates in his fifth book, saying, “ That John saw his vision of the Revelation almost in his time.” Tertullian calls him *the most curious trier or searcher out of all doctrines*. Of this Irenæus, thus great in learning and godliness, Erasmus affirms, in his argument or summary of the fifth book of Irenæus against heresies, that Jerome asserts him to be of the same mind with the Chiliasts that are for the thousand years. And whoever shall read that fifth book of Irenæus with a piercing eye shall find, that Jerome hath given a right judgment concerning him : for Irenæus, chiefly disputing therein for the resurrection of the bodies of the saints, urges those prophets for that resurrection, who speak mainly of their *first* resurrection at the full call of the Jews. And particularly he urges Ezekiel xxxvii, 1—15 ; which place is evidently for our position, as we shall see hereafter. Also he urges Isaiah lxxv, 22 : “ For as “ the days of the tree (he puts in *of life*) shall be the days of “ them ;” which (he says) is, as if written with sunbeams, plainly a part of the prophecy of the restauration of Israel, and the

<sup>P</sup> In an Epistle to Florinus Irenæus says :—“ When I was very young I saw “ you in the Lower Asia with Polycarp. I can remember circumstances of that “ time better than those which have happened more recently ; for the things “ which we learn in childhood grow up with the soul and unite themselves to it, “ insomuch that I can tell the place in which the blessed Polycarp sat and taught, “ and his going out and coming in, the manner of his life, the form of his per- “ son, and the discourses he made to the people ; and how he related his con- “ versation with JOHN, and others who had seen the Lord ; and how he related “ their sayings, and the things which he heard of them concerning the Lord ; “ both concerning his miracles and his doctrine, as he had received them from “ the eye witnesses of THE WORD OF LIFE : all which Polycarp related agreeable “ to the Scriptures,” &c.—Ed.



New Jerusalem, alleged by Peter, 2 Ep. iii chap. and alluded to by John, Rev. xxi, 1, he says "In as many *days* as this world " was made, in so many *thousand years* it is perfected. For if " the day of the Lord be as it were a thousand years, and in six " days those things that are made were finished, it is manifest, " that the perfecting of those things is the six thousandth year. " When Antichrist, reigning three years and six months, shall " have wasted all things in the world, &c.—then shall the Lord " come from heaven in the clouds, with the glory of his Father, " casting Antichrist and them that obey him into the lake of " fire ; but bringing to the just the times *of the kingdom*, (that " is the rest or sabbath, the *seventh day* sanctified,) and fulfilling " to Abraham the promise of his inheritance." ¶ Speaking of the saints he says, " that after their first life here they shall inhabit *Paradise*, where Adam was placed at his first creation : " but elsewhere, speaking of the saints possessing the *kingdom of heaven*, he allegeth, Matt. v, 5, " Blessed are the meek for they shall inherit the *earth* ; " which is taken out of Psalm xxxvii, 10, 11.

3. The next famous father whom I shall adduce, as holding the millenary opinion, is Origen, who flourished about the year 230 ; of whom to the point in hand we have that *contra Celsum*, lib. iii, beginning *οὐκ ἀρνεύμεθα το καθαρσιον* &c. " We do not " deny the purging fire of the destruction of wickedness, and " *the renovation of all things*." And in his thirteenth Homily on Jeremiah (of which we have only Jerome's translation) he says, " If any man shall preserve the washing of the Holy Spirit, " &c. he partakes of his part in the *first resurrection* ; but if any " man be saved in the *second* resurrection only, it is the sinner " that needeth the baptism of fire." ¶

4. The next whom we shall number of the millenarian pious fathers is Methodius, Bishop first of the city Olympus or Patara

¶ Which 'Times of the kingdom' and 'Inheritance of Abraham' must needs signify a state on *earth* : 'the promise' also is every where of Canaan. Gen. xv, 18 ; xvii, 8 ; &c.

¶ It may be necessary to observe, that Origen is not brought forward by our Author as *directly* advocating these millenary opinions ; for he appears in other places, and indeed in the next paragraph, to be aware of the contrary. They are adduced to shew what admissions were inadvertently made by him, at variance with his own vicious system of interpretation. ED.



in Lycia, and afterwards of Tyre; mentioned by Socrates, Suida, and others with honor. He suffered martyrdom under Decius and Valerianus, or near the end of the tenth persecution, (as Petavius affirms,) which was about the year 312; and he is therefore fitly put after Origen. This Methodius is cited by Proclus in Epiphanius, to have had these passages in his book concerning the resurrection, which he wrote against Origen: “Wherefore of necessity  
 “there must be earth and also heaven, after the conflagration  
 “and concussion of all things. And why indeed this is necessary, I must bring a reason larger than what hath been said  
 “already. For neither shall the universe be resolved into an  
 “idle matter, or into such an estate as it had before the fabric  
 “thereof; neither into an absolute destruction and corruption.  
 “But if all things do not perish, perhaps the adversaries will  
 “ask—How then doth the Lord say, ‘Heaven and earth shall  
 “perish;’ and the prophet, ‘The heavens shall perish as a  
 “smoke, and the earth shall wax old as a garment?’ We  
 “answer, It is the manner of the Scriptures, to call this change  
 “of the world into a better and more glorious restitution, a  
 “*perishing*, and *destruction*; because the figure or fashion of all  
 “things perisheth, by their change into a more illustrious estate.  
 “There is no contrariety or absurdity in the divine Scriptures.  
 “For it is said, ‘The *fashion* of this world passeth  
 “away;’ not that the world itself passeth away. And indeed  
 “the Scriptures have this form of speech; that they call that a  
 “destruction, which is but a change into a better and more  
 “beautiful form than it had before: as if one should call the  
 “change of the figure of childhood into perfect manhood a  
 “*perishing*, because youthful age is altered into procerity and  
 “beauty. ‘For when I was a child, I spake as a child, I understood  
 “as a child, I thought as a child; but when I became  
 “‘a man, I put away childish things.’ For it is to be expected,  
 “that, at that conflagration, the creation shall suffer a vehement  
 “commotion, as if it were about to die, whereby it shall be renovated,  
 “and not perish; to the end that we, then also renovated,  
 “may dwell in the renovated world free from sorrow. Thus it is  
 “said in the civth Psalm: ‘Thou wilt send forth thy spirit, and  
 “‘they shall be created, and thou wilt renew the face of the  
 “‘earth, &c.’ For, seeing that after this world there shall be

“ an earth, of necessity there must be inhabitants, who shall die  
 “ no more, but be as angels, irreversibly in an incorruptible state,  
 “ doing all most excellent things.”<sup>s</sup>

5. The last of the Greek antiquities that we shall allege, is out of Epiphanius, who flourished about the year after Christ 365 ; whose words, after mention of Athanasius and Paulinus, (who was Bishop of Antioch about 332,) are to this effect. “ Moreover others have affirmed that the old man <sup>t</sup> should say, “ that in the first resurrection we shall accomplish a certain “ millenary of years, enjoying the same things as now we do, “ namely, keeping the law, &c.” By which it appears, that, if not Athanasius or Paulinus aforementioned, some there were in the time of, or before Epiphanius, who held the substance of our thesis. Yea, it seems to me, that Epiphanius himself speaks favourably of them that held this opinion, by his words presently following, viz. : “ And that indeed this millennial period or term of time “ is written of in the Apocalypse of John, and that the book is “ received of very many, even of them that are godly, is mani- “ fest ;” with more to the same effect. Lib. iii, 2.

### *Of Latin Antiquities.*

III. The first in seniority of Latin ancients, who are learned and godly, is Tertullian ; who apologized for the christians about the year after Christ, 180. In his third book against Marcion, c. xxiv, his words are to this effect : “ For we also confess, that a “ kingdom is promised us *on earth*, (but before that in “ heaven, and in another state, viz. after the resurrection,) for “ 1000 years, in the city of divine workmanship, ‘ Jerusalem “ brought down from heaven.’ This the Apostle also points “ out to be ‘ our *mother* above ;’ and pronouncing our *πολιτευμα*, “ or conversation, to be in heaven, doth indeed assign the same “ to some heavenly city. And this Ezekiel *knew*, and the Apostle “ John *saw*. This, we say, was provided of God, for the re-

<sup>s</sup> See the works of Methodius by Combesis. Paris edit. 1644.

<sup>t</sup> These are the words of Paulinus, not of Epiphanius ; and the *old man* of whom he speaks is one Vitalius, whom he highly commends for his piety, orthodoxy, and learning. ED.

“ceiving of the saints at the resurrection, and the refreshing of  
 “them with all spiritual good things, in recompense of those  
 “things which in the world we either despised or lost. For it  
 “is both just and well beseeeming the Lord, that *there* also his  
 “servants should triumph, where they have been afflicted for his  
 “name. This is the manner of the heavenly kingdom.”

Also in his fifth book he says ; (on the words ‘Thou art a priest  
 for ever ;’) “But Hezekiah, though he once was, yet he was then  
 “neither a priest, nor for ever, &c. But unto Christ will agree  
 “the order of Melchisedec ; because indeed Christ, God’s pro-  
 “per and legitimate high-priest of the priesthood of the un-  
 “circumcision,—then specially constituted in the nations, of  
 “whom he had more claim to be received,—will vouchsafe at  
 “last to accept and bless the circumcision and posterity of  
 “Abraham, when at length they shall know him.” (Cap. ix.) <sup>u</sup>

2. The next Father whom we shall instance is Cyprian ; who  
 flourished in the year 222 ; and whose writings are had in great  
 esteem among all the godly. For a taste of his opinion see his  
 book *De Exhortatione Martyrii* ; in the Preface whereof he  
 speaks thus : “Thou hast desired, most dear Fortunatus, be-  
 “cause the weight of persecutions and pressures lies upon you ;  
 “and because in the end and perfecting of the world, the dan-  
 “gerous time of Antichrist hath begun to draw near ; that I  
 “should compose some encouragements out of the divine Scrip-  
 “tures, to prepare and corroborate the minds of the brethren ;  
 “whereby the soldiers of Christ might be animated unto the  
 “celestial and spiritual combat.—*Six thousand years* are now  
 “almost completed, &c.” And then, in his xith chapter of  
 that book, he hath these words, “What are those seven breth-  
 “ren, in the Maccabees, alike in birth and virtue, fulfilling the  
 “septenary number of perfect consummation in a mystery ?  
 “These seven brethren, cleaving together in martyrdom, are as the  
 “first seven days in the divine disposal, containing seven thou-  
 “sand years, &c., that a lawful perfection may be fulfilled.” <sup>v</sup>

<sup>u</sup> They that would see more of Tertullian may consult his treatises, ‘*De Resurrectione*,’ cap. xxv, ‘*Adversus Hermogenem*,’ cap. xi, and ‘*De Anima*,’ cap. xxxv.

<sup>v</sup> On which words Mede hath this note : “He that expected that the coming  
 “of Antichrist should be at the end of the 6000 years, which he supposed then

3. Lactantius, who lived in the time of Constantine the great, about 310 years after Christ, very largely discourseth the point in his seventh *Book of Divine Institutions*.<sup>w</sup> From this Book we shall give several passages. "In our fourth book we have spoken of the *first* coming of the LORD: now let us relate his *second*, which the Jews also acknowledge and expect; because it is of necessity that he should return to comfort them, whom before he had come to call together." Chap. i.

"It is ordained by the disposal of the highest God, that this unjust age, a certain space of time being run, shall have an end; when, all wickedness being extinct, and the souls of the godly called back to a blessed life, there shall flourish a quiet, tranquil, peaceable, and golden age, God himself then reigning." Chap. vii.

"Let philosophers know, who number thousands of ages since the beginning of the world, that the sixth thousand year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." Chap. xiv. This he largely and learnedly proves from God's making the world in six days, and resting the seventh; alleging the Prophet's expression, that a thousand years are but as one day, &c.

"to be near at hand, yet thought the world should last 7000 years;—viz. 1000 years after the destruction of Antichrist. This, to him that understands it, is plain *Chiliasm*. Compare Augustin cap. 7, lib. 20, *De civit. Dei*, from those words, 'Qui propter hæc hujus libri verba primam resurrectionem, &c.' Compare also what Cyprian hath in the end of that book out of the Gospel, Mark x, 29, 30, and Apoc. xx, and you will find him, as he professeth himself to be, *Tertulliani Discipulum*."

<sup>w</sup> I notice here an objection made against Lactantius by Jerome, as if, in regard to this subject, his opinion had been for carnal and corporal pleasures, &c. This is no real objection against that which we here quoted him for—viz. to shew that he held millenary opinions; since a few mistakes superadded to a truth do no more evert its substance, than warts and wens do the personal substance of a man. Nevertheless, the objection may be refuted: for the worst words which Lactantius hath, that may seem to look that way, are in lib. vii, c. 24. "Tunc qui erunt in corporibus vivi, &c." i. e. "Then they which shall be *alive in their bodies* [at Christ's coming] shall not die, but shall generate for the space of those thousand years an infinite multitude, and their offspring shall be holy and dear to God. But those that shall be *raised from the dead* shall be over them that are alive in the manner of judges." This is all Lactantius saith; in which he clears himself: for the sense is, that the *raised* shall live an angelical life, and those *left in the body* an Adamitish life: and to prove that he had no gross and carnal views, he says a little after, "This millennium kingdom is an empire of a thousand years, wherein *righteousness* shall reign throughout the world." Thus Lactantius; and not as Jerome reports.



“ And,” saith Lactantius, in the fifteenth chapter of the said seventh book : “ As it is in the Scriptures, how and for what necessity Israel went down into Egypt, and there exceedingly multiplied ; but that, when oppressed with an intolerable yoke of bondage, God smote Egypt, led his people through the Red Sea, and there drowned the Egyptians endeavouring to pursue the flying Israelites : so this famous exploit was a figure of a greater thing to be, which God shall bring to pass in the last consummation of times ; *for He will deliver his people from the grievous servitude of the world.* But though God then smote only Egypt, because his people was but one nation ; yet now, because God’s people are over all the world, God will smite all nations, even the whole world, and deliver his righteous people that worship him. And as then there were certain previous signs, by which the future ruin of the Egyptians was foreshewn ; so at the last shall be prodigious wonders, by all the elements of the world, whereby may be understood, that ruin to all nations is at hand. For then shall righteousness become so rare, and impiety so multiply, that if there be any good men then extant, they shall be a prey to the wicked, &c. Then shall ruin over-run the world. The cause of which devastation and confusion shall be, because the Roman authority, by which now the world is over-ruled (my soul fears to speak it, but I will speak it, because it shall come to pass !) shall be taken away from the earth, and the empire shall return into Asia, and the East shall have again the dominion, and the West shall be made servile,” &c. “ Moreover the Sybils do speak it openly, that Rome shall be destroyed, because she hated the name of God, and opposed righteousness. And Hydaspiis a most ancient king of the Medes, even before the Trojan race was set up, prophesied the same.” Chap. xv.

“ How that shall be, lest any one should think it incredible, I will declare. First the regality and chief power shall be multiplied into many, and cut and minced into crumbs. Then perpetual civil discords shall be sown, and never shall there be any quiet, &c. Ten kings shall then stand up together, who shall not suffer the world to be ruled, but to be ruined, &c. Then upon a sudden, shall rise up against them a most potent enemy from the utmost bounds of the North, who, having overthrown



“ three of that number, shall be taken into society of the rest,  
 “ and by them shall be made chief of them all. This man shall  
 “ domineer and vex, mingle divine and human things, subvert  
 “ laws, establish his own, and shall waste, destroy, and kill.  
 “ The name and seat of the empire being changed, there shall  
 “ follow the confusion and vexation of all mankind, &c.” “ The  
 “ circle of the whole earth being oppressed, at which time hu-  
 “ man strength shall be unable to destroy the tyranny of im-  
 “ mense power, God, moved by the manifold dangers of his  
 “ people, and with their miserable lamentations, shall forthwith  
 “ send *the Deliverer*. Then shall the midst of heaven be opened  
 “ in a quiet but black night, so that the light of God, descending,  
 “ shall appear over all the world as lightning. The Sybils have  
 “ it thus : ‘ When he shall come, the darkness in a black mid-  
 “ ‘ night shall become as fire, &c.’ For which *night* there  
 “ is a double reason ; viz. that he was born in the night, and  
 “ suffered death in the night ; and so, after these, in the night  
 “ he shall receive the kingdom of the earth. This is the Deli-  
 “ verer, the Judge, the Revenger, and King, and God, whom  
 “ we call Christ ; and who will give this sign before his descent :  
 “ The sword will suddenly proceed from heaven, in order that  
 “ the righteous may understand, that the Captain of the armies  
 “ of the saints is about to appear ; and then he shall descend,  
 “ his angels accompanying him, &c.”

After this follows a description of the overthrow of Antichrist,  
 and the vast slaughter which shall be ; which description con-  
 tinues throughout the chapter.

“ And after these things (saith Lactantius in the next chapter)  
 “ the places of the dead shall be opened, and the dead shall rise  
 “ again, and the great judgment shall be performed by God-  
 “ Christ concerning them, of which judgment and kingdom the  
 “ Erythræan Sybil thus speaks : ‘ When the day shall receive its  
 “ ‘ fatal end, and the judgment of the immortal God shall come  
 “ ‘ to mortals, then shall come upon men the great judgment  
 “ ‘ and the beginning, &c.’ *Nevertheless all universally shall not*  
 “ *be then judged of God ; but those only which are versed in the re-*  
 “ *ligion of God.*” Chap. xix and xx.

“ The Poets by poetical licence corrupted that which they had  
 “ received ; for in that they sang,—that men, having finished a

“ thousand years among the dead, should be restored to life again,<sup>x</sup>—their understanding deceived them. For the dead shall indeed rise again, not a thousand years after their death, but that, being restored to life again, they may *reign a thousand years with God.*” Chap. xxii. By *God* Lactantius means Christ; as he openly explained himself a little before.

“ Of which resurrection the Philosophers also endeavoured to say something, as corruptly as the Poets. For Pythagoras disputed, that the souls of the deceased did pass into new bodies, and foolishly said, that he himself was Euphorbus. Chrysippus spake better in his books which he wrote concerning Providence; wherein, speaking of the renovation of the world, he brings in this, ‘ Seeing things are so, it appears that it is not impossible that we also should, when we have finished this present life, after certain wheelings about of times, be restored again into this very state in which we now are.’ And the Sybil saith thus: ‘ It is hard indeed to believe, yet, when the judgment of the world and of mortals shall come, he shall send the wicked into darkness, &c. but those that embrace godliness shall again live upon the earth, God giving them both spirit, honour, and life.’ ” Chap. xxiii.

I will add the rest. “ Now therefore (saith Lactantius) the Son of the most high and greatest God shall come to judge both quick and dead, according to that of the Sibyl: ‘ Then shall there be confusion of all mortals of the whole earth; and the Omnipotent himself shall come upon his tribunal, to judge the souls of quick and dead, and all the world.’ But when he

*⁂ Has omnes, ubi mille rotam volvere per annos,  
Lethæum ad fluvium Deus evocat agmine magno;  
Scilicet immemores, supera ut convexa revisant,  
Rursus et incipiant in corpora velle reverti.*

Virg. *Æneidos*, Lib. vi.

“ But when a thousand rolling years are past,  
(So long their punishments and penance last,) Whole droves of minds are by the driving god,  
Compelled to drink the deep Lethæan flood,  
In large forgetful draughts to steep the cares  
Of their past labors and their irksome years,  
That, unremembering their former pain,  
The soul may suffer mortal flesh again.”

*Dryden's Translation.*

Ed.

" shall do that, and shall restore the just that have been from  
 " the beginning unto life, he shall converse among men a thou-  
 " sand years, and shall rule them with a most righteous govern-  
 " ment. Which elsewhere the Sibyl proclaims, 'Hear me, O  
 " ye men, the eternal King doth reign, &c.' Then (continues Lac-  
 " tantius) they that shall be alive in their bodies shall not die,  
 " but by the space of those thousand years shall generate an  
 " infinite multitude, and their offspring shall be holy and dear  
 " to God. And they that shall be raised from the dead, shall  
 " be over the living as judges. And the gentiles shall not be  
 " utterly extinguished, but some shall be left for the victory of  
 " God, that they may be triumphed over by the just, and  
 " reduced to perpetual servitude. About the same time the  
 " prince of devils, the forger of all evil, shall be bound with  
 " chains, and shall be in custody all the thousand years of the  
 " celestial empire, under which righteousness shall reign over  
 " the world. After whose coming the just shall be gathered  
 " together from all parts of the earth, and, the judgment having  
 " sat, the holy city shall be placed in the midst of the earth, in  
 " which the builder thereof, God, shall abide, together with his  
 " ruling just ones. Which city the Sibyl thus points out, 'And  
 " 'the city which God made, the same he made brighter than  
 " 'the sun, moon, or stars.' Then shall be removed that dark-  
 " ness by which the heavens was obscured, and the moon shall  
 " be as bright as the sun, and the sun sevenfold brighter than it  
 " is. The earth shall abound with fruitfulness spontaneously.  
 " The world shall be glad and the whole nature of things shall  
 " joy, being delivered from the curse. Beasts and birds shall  
 " not prey on one another, but shall be at peace, the lion and  
 " calf lying down together, &c. Finally come those times which  
 " the poets, under the title of the golden age, say have already  
 " come; mistaking the prophets, who often speak of things as  
 " done, (from the certainty of them,) which nevertheless are  
 " future. So also the Sybils in divers places affirm, 'that men  
 " 'shall live a most quiet and plentiful life, and shall reign to-  
 " 'gether with God; and the kings of the nations shall come  
 " 'from the utmost bounds of the earth with their gifts, and  
 " 'shall adore and honour the great King, &c.' " Chap. xxiv.

*Objections refuted, &c.\**

IV. Sundry objections are wont to be advanced, not in direct opposition to the testimonies here adduced, but conflicting with them. Which objections do indeed resolve themselves into *one*; viz. that the first author of the millenary opinion was *Cerinthus*, a heretic, who held carnal and abominable notions respecting it; which things Eusebius reports on the testimony of one Gaius, and which Augustine and Jerome, writers of much later date than those I have adduced, do also allege. I shall first give the sum of the matter from Eusebius.

“ About the same time (viz. of the sect of the Ebionites,) we  
 “ learn that there was one Cerinthus, author of another heresy.  
 “ Gaius, whose words we have before alleged, in the controversy  
 “ carried about in his name, writeth thus of him. ‘ Cerinthus  
 “ ‘ also, by revelations written as of a great apostle, brought  
 “ ‘ unto us certain monstrous things, feigning them to have been  
 “ ‘ revealed unto him by angels;—viz. that the kingdom of Christ  
 “ ‘ after the resurrection should become earthly; and that in Jeru-  
 “ ‘ salem our flesh should again serve concupiscence and the lust  
 “ ‘ of the flesh. And being wholly set to seduce, as an enemy to  
 “ ‘ the Word of God, he said there should be a term of a *mil-*  
 “ ‘ *lennary* feast allotted for marriage.’ Dionysius, Bishop of  
 “ Alexandria, in his second book, after mention made of the  
 “ Revelation of St. John, received by *tradition* of old, reported  
 “ thus of this man Cerinthus. ‘ Cerinthus, who founded the  
 “ ‘ Cerinthian heresy, gave his figment a name for the further  
 “ ‘ credit thereof. His kind of doctrine was this: he dreamed  
 “ ‘ that the kingdom of Christ should become earthly, and set  
 “ ‘ upon those things which he lusted after, now, whilst covered  
 “ ‘ with his flesh, and compassed in his skin;—that is, the satis-  
 “ ‘ fying of the belly, (and των ὑπογατερα, *eorum quæ sub ventre*  
 “ ‘ *sunt*,) with meat and drink, and with marriage. And that he  
 “ ‘ might the more colourably bring his devilish devices to pass,  
 “ ‘ he dedicated thereunto holy-days, oblations, and slaughter

\* That the Treatise itself may not be too long suspended, the testimony of Writers, who were in the time of Dr. Homes of comparatively modern date, are postponed for the Appendix. ED.



“ ‘for sacrifices.’ So far Dionysius. But Irenæus, in his first  
 “ book against heresies, layeth down certain more detestable  
 “ opinions of his. And in his third book he reporteth a history,  
 “ worthy the memory, as received by tradition of Polycarp,  
 “ saying, ‘ That John the apostle on a certain time entered into  
 “ ‘ a bath, to bathe himself; and understanding that Cerinthus  
 “ ‘ was therein bathing himself, John started aside and departed  
 “ ‘ forth; not abiding to tarry with him under the same roof,  
 “ ‘ signifying the same to his company, and saying, let us speed-  
 “ ‘ ily go hence, lest the bath come to fall, wherein Cerinthus,  
 “ ‘ the enemy of truth, batheth himself.’ ”

1. Now in reply to these things I shall first shew that Eusebius was an Arian, and therefore unworthy of credit in this matter; for how can he allow to Christ a glorious kingdom, who denies his Deity.

I cannot give a better or more certain account, than that which the renowned *Magdeburgenses* give in the following collection; y who, having prefixed this title in capitals, “ EUSEBIUS CÆSARIENSIS,” that all may be put out of doubt which Eusebius they mean; and having enumerated all the books of the said Eusebius, (which also demonstrate that they mean *Eusebius Historicus Pamphilus*, Bishop of Cæsarea, now in question,) go on in these words: “ *Nunc de doctrina Eusebii, &c.*” I will give it you in English, and let the captious consult the original, whether I do not translate right. “ Being now about to speak some few  
 “ things concerning the doctrine of Eusebius, in the first place  
 “ we give this monition, that Jerome every where holds him  
 “ forth, suspected of the error of *Arianism*. For in his apology  
 “ against Ruffinus, he saith, ‘ that he was indeed a most learned  
 “ ‘ man, but not a Catholic; z who throughout six of his books  
 “ ‘ (which he means is uncertain, unless perchance those con-  
 “ ‘ cerning Gospel preparation) did nothing else but declare, that  
 “ ‘ Origen was of the same faith with him, i. e. of the Arian  
 “ ‘ falsehood.’ Again, in the same Apology; ‘ I have (saith Je-  
 “ ‘ rome) praised Eusebius for his Ecclesiastical History, &c.; am  
 “ ‘ I therefore an Arian, because Eusebius that compiled those

y *Magdeburg. Histor. Eccles. cent. 4, cap. x, sect. 3.*

z In those times they took the word *catholic* in the same sense as we do *orthodox*.

“ ‘ books *is an Arian?*’ Of which thing also concerning him, “ Athanasius doth not give us an obscure report, in the Decrees “ of the Nicene Council ; viz. that Eusebius was an Arian, before he subscribed to the form of faith dictated in that Council ; but that he afterwards repented. Moreover, the Epistle “ of Eusebius to Paulinus, extant in Theodoret,<sup>a</sup> is full of Arian “ dotage. But as concerning some parts of Christian Religion, “ he (the said Eusebius Cæsariensis) speaks indifferently.” And having given some instances, they go on in these words ; “ Of “ the error of Eusebius we have spoken before ; to wit, that he “ was a professed Arian before the Council of Nice, &c. Tra- “ pezentius<sup>b</sup> did judge that there are some things in Eusebius’s “ Books of Evangelical Preparation, that are not different from “ Arian pravity.” Thus far Centuriæ Magdeburgenses in the place before quoted : out of whom we might allege much more, but for brevity. Learned Scultetus also judged, that the said Eusebius never cordially believed the co-equality of Christ with the Father. Likewise the great chronologer, Helvicus, says of him ; “ Eusebius Historicus, *Arianus*, Athanasio infensus : “ post consilium tamen redit ad saniolem mentem.” The same judgment concerning him doth Symson give in his Chronology. Upon so good proof, we may safely infer, that the opinion of Eusebius Cæsariensis, against the kingdom of Christ for the thousand years, is not to be valued ; seeing he denied the Deity of Christ, and the authority of the Book of the Revelation.

2. Next, in regard to Cerinthus being a Millennarian, and his voluptuous opinions thereon, let the Reader first take notice, that if Cerinthus did say, that the kingdom of Christ after the resurrection should become *earthly*, yet *we* say not so ; though we affirm, that the church shall be resident *on* earth for a thousand years after the first resurrection. For the true church of believers hath been *on earth* from the creation to this day, and yet, *as believers*, not *earthly*, but the spiritual body of Christ,

<sup>a</sup> Lib. 2, cap. vi. Yea, Arius himself wrote to Eusebius Nicomediensis, that he (the said Eusebius Cæsariensis) was of the same opinion with him, as Theodoret in the same place doth demonstrate.

<sup>b</sup> This George Trapezuntius, a most skilful man in both languages, was he that translated Eusebius Cæsariensis’s fourteen books of Evangelical Preparation, out of Greek into Latin.

The holy angels and Christ Jesus have conversed *on earth*, and yet they were not thereby *earthly*. And if Cerinthus said, that in Jerusalem our flesh again should serve the concupiscence and lust of the flesh, &c. ; yet *our* souls abhor any thought thereof. But now I shall prove, that Cerinthus was *not* a Millennarian ; at least that he was not so called, (or *accused*, if you will,) by the most approved authors of antiquity, who speak of him and his heresies : so that we have more cause to suspect Eusebius, Gaius, and Dionysius, to be guilty of great credulity, than to charge these opinions on Cerinthus. Take in the first place Mr. Mede's answer, "*An non hinc merito, &c.*" set forth long after I was a good way entered on this work. "May not one justly suspect that same Gaius to have been one of the number of the heretical Alogi,<sup>c</sup> who denied, saith Epiphanius, *λὸγον Dei, the word of God* ; and therefore they ascribed to Cerinthus, as well the Gospel of John, as the Apocalypse ? The time doth altogether agree to that : for Theodorus the champion of the Alogian standard, was cast out of the church by Pope Victor ; and Gaius flourished in the time of Zephirus, who next succeeded Victorius. Nevertheless, the words of Gaius may be taken in this sense ;—as if he had said, Cerinthus had feignedly fathered upon the great Apostle, I know not what Apocalypses ; (beside that one and only Apocalypse ; ) out of which feigned Apocalypses that forging fellow endeavoured to prove, that, after the resurrection, the kingdom of Christ should be earthly, wherein men should serve the lusts of the flesh, and the enticements of carnal pleasure. But whatever was the mind of Gaius, it is very likely he was deceived concerning Cerinthus. For if this had been the heresy of Cerinthus, how could it be, that Justin, Irenæus, Melito, Tertullian, and Hippolytus should be ignorant of it ? Irenæus and Tertullian have professedly numbered up the heresies of Cerinthus ; and yet of this heresy there is deep silence ! How therefore came it to be known to Gaius ? Nevertheless it seems that the words of Gaius, an obscure

<sup>c</sup> *Alogi* are, according to the signification of the word, *men without the Word*, or *without reason* ; and therefore by the ancients they are oft called *brutes*, and charged with denying the word of God ; both the *axiomatical*, in the letter, and the *substantial*, viz. Christ, in the flesh.

“ fellow, gave occasion to Dionysius, Eusebius, and many others, “ in the heat of contention with the Millennarians, to doubt of “ the authority of the Apocalypse.” What I have to add is briefly this ; that of the authors quoted by Mr. Mede I have made diligent search into two ; (viz. Irenæus and Tertullian, happening to have them in my study,) and one other, Epiphanius, who is not named by him. These do all particularly enumerate the errors of Cerinthus, but not one word is there in any of them concerning his being a *Millennarian*. I refer the Reader to the places where he may see the whole : viz. Irenæus, Lib. i, cap. 25, Lib. iii, cap. 3. Tertullian, *De prescrip. adv. Hæreticos*, cap. 48. Epiphanius, Lib. i, *cont. Hæres*, Tom. 2, Hæres, 28. Let him that is not obstinately blind lay all together, and then judge, how it can be any way probable, that Cerinthus held the millennary opinion, when so many faithful writers, who came after him, should not have one word about it, expressly or indirect.

3. Now because Jerome and Augustin are thought to be against us, let us notice what admissions they make. The words of Jerome are as follow : “ After the captivity, which was first under Vespasian and Titus, and afterwards under Adrian, the ruin of Jerusalem are to continue unto the end of the world ; albeit the Jews fancy to themselves that they are to have Jerusalem again, golden and gemmed, with sacrifices and offerings, and marriages of saints ; and the kingdom of their Lord and Saviour on earth. Which things, though we follow not, yet we cannot condemn ; because many ecclesiastical men and martyrs have said the same things. Let every one abound in his own sense, and let all be reserved unto the judgment of the Lord.” Thus you hear Jerome ingenuously confessing, that he cannot condemn the fathers for being of the millennary opinion ; even whilst he brings them in speaking more grossly, than in truth they themselves did speak. For, touching sacrifices and offerings, they said not as he reports, but the contrary ; as appears by the words of Justin Martyr, with whom held most of the orthodox of that age. “ At whose second coming, (saith he, speaking of Christ,) think not that Isaiah, or others of the prophets, do speak of bloody sacrifices, or other offerings to be offered upon an altar ; but of true and spiritual praises and thanksgivings.” (*Dialog. cum Tryphon.*)



The words of Augustin (having quoted the first three verses of Rev. xx,) are these : “ They who have supposed from these “ words, that there shall be a *first* corporal resurrection ; have “ been moved among other things, chiefly by the number of the “ thousand years ; as if there ought to be among the saints a “ *sabbatism*, as it were, in a holy vacation, after their six thousand “ years of trouble. Which opinion, however, would be tolerable, “ if it should be believed, that spiritual delights should redound “ to the saints in that sabbath, by the presence of the Lord ; for “ we also sometime have been of that opinion.” <sup>d</sup> Mark well, before we go any further, how much he hath granted and assented to, as sometime his own opinion. Surely, therefore, if he were now alive, he would altogether close with it ; seeing that no godly man ever states it otherwise, than as a sinless condition, crowned with perfection. Now let us go on with Augustin, “ But since they say, that those that then rise again, “ shall give themselves to most immoderate carnal banquetings, “ by no means can these things be believed but of those that “ are carnal.” Thus he rejects only the *carnality*, supposed by him to be annexed to the opinion. But upon what ground doth he suppose that ? Surely upon mere hearsay, as he but now confessed, “ *they say* ” so. Who said so ? Eusebius Cæsariensis ; according as Ludovicus Vives gives the account, whence Augustin had it ; for indeed there is no other original of this twang and dream in any author, but the said Eusebius. And whence did Eusebius derive it ? He saith, by *tradition*, in a controversy carried about in the name of Gaius. <sup>e</sup> So, here is hearsay upon hearsay. O miserable proof, and feeble foundation, in a point of such weight against the Revelation, and many other scriptures in the Old and New Testament ! As to Eusebius, who denied the divinity of Christ, and the authority of the Revelation, he is

<sup>d</sup> *De. civ. Dei, Lib. xx, c. 7.* This quotation, though *substantially* the same with the translation of Augustin's works by Ludovicus Vives, differs nevertheless so considerably in some particulars as to render doubtful, if they can both have referred to the same copy. The principal variation, and which greatly affects the extent of Augustin's admission, is in the word ‘ *sometime*, ’ which is rendered by L. V. ‘ *once*. ’ “ We were *once* of the same opinion,” implies a subsequent change ; whereas “ We have been *sometime* of that opinion,” looks more like his continuing to hold that view. The Paris edition of Augustin's Works has the passage thus—“ Nam etiam nos hoc opinati fuimus *aliquando*. ” Ed.

<sup>e</sup> Lib. iii, c. 26, 27, juxt. Græc.

not a proper witness. Nor is Gaius to be credited; who (if ever there were such a fellow) was probably a most dangerous heretic, denying the word of God.

I shall conclude this evidence by a quotation from the Acts of the Council of Nice, called by Constantine the Great, so late as the year 325. This council, besides their definition of faith and canons ecclesiastical, did set forth certain *Διατυπώσεις* or *Forms of Ecclesiastical Doctrines*; according to which all teachers in the church were to frame their discourse and direct their opinion. And if these forms were not then first composed, they were at least so moderated, that both parties might accept them, being (as you may see) delivered in the language of Scripture. Some of these forms are recorded by Gelasius Cyzicenus; <sup>f</sup> among which is this, for the doctrine of the state of the resurrection, beginning “*Μικροτερος ὁ κόσμος,*” &c. “The world was made more minute, or viler, because of foreknowledge. For God saw that man would sin: therefore we expect new heavens and a new earth, according to the Holy Scriptures, when shall shine forth the appearance and kingdom of the great God and our Saviour Jesus Christ. And then as Daniel saith chap. vii, 18,) the saints of the Most High shall take the kingdom and there shall be a pure earth, holy, a land of the living, not of the dead, which David foreseeing, by the eye of faith, cries out, Psalm xxvii, 13, I believe to see the goodness of the Lord in the land of the living; a land of the meek and humble: for Christ saith, (Matt. v, 5,) blessed are the meek, for they shall possess the earth. And the Prophet saith, (Is. xxvi, 6,) the feet of the meek and humble shall tread upon it.” On this passage Mr. Mede says: “This you see was the opinion of the *whole orthodox christian church*, in the age immediately following the death of Saint John, (when yet Polycarp, and many disciples of the apostles were living,) as Justin Martyr expressly affirms: a testimony absolute without all comparison to persuade such as rely upon authority and antiquity. And therefore it is to be admired (saith Mr. Mede) that an opinion, once so generally received in the church, should ever have become cried down and buried. But

<sup>f</sup> In his *Historia Actorum Concilii Niceeni*.

“ those times which extinguished this, brought in also other alterations ; and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest,) namely *prayers for the dead*, which were then conceived after this manner ; ‘ *that they may have their part in the first resurrection.*’ ”

To this let me add my wonder, that no longer since than the reign of King Edward VI, this doctrine called millenary should, in substance, be put into the *general catechism* by the great martyr reformers, to be used throughout the nation ; (at least by all Latin scholars ;) and yet that it should now be so decried by this present generation, which does nevertheless so esteem that time of reformation under Edward VI. The catechism, as to our point, runs thus : “ Q. How is that petition, *thy kingdom come*, to be understood ? A. We ask that his kingdom may come, because as yet we see not all things subject to Christ : we see not yet the stone cut out of the mountain without human help, which breaketh into pieces, and reduceth into nothing the image described by Daniel ; or how that the only rock, which is Christ, doth possess and obtain the empire of the whole world, given him of the Father. As yet Antichrist is not slain ; whence it is that we desire and pray, that at length it may come to pass, and be fulfilled ; and that Christ alone may reign with his saints, according to the divine promises ; and that he may live and have dominion in the world according to the decrees of the holy Gospel, and not according to the traditions, and laws of men, and the wills of the tyrants of the world. God grant (saith the reply of the questionist) that his kingdom may come most speedily.”

In the same catechism the following also occurs : “ Q. The end of the world the sacred Scripture calls the consummation and perfection of the mystery of Christ, and the renovation of all things : so the Apostle Peter speaks Epl. 2, chap. iii. ‘ We expect new heavens, and a new earth according to God’s promise, wherein dwelleth righteousness.’ And it seems agreeable to reason, that the corruption, mutability, and sin, to which the whole world is subject, should at last cease. Now by what means, or ways of circumstances, those things shall be brought to pass, I desire to know of thee ? Ans. I will

“ declare as well as I can ; the same Apostle attesting : the  
 “ heavens, in the manner of a stormy tempest, shall pass away ;  
 “ and the elements estuating, shall be dissolved ; and the earth,  
 “ and the works therein shall be burnt. As if the Apostle  
 “ should say, the world (like as we see in gold) shall be wholly  
 “ purged with fire, and shall be brought to its utmost perfection ;  
 “ which the little world man imitating, shall likewise be freed  
 “ from corruption, and mutation. And so for man’s sake, (for  
 “ whose use the great world was at first created,) being at length  
 “ renovated, or made new, it shall put on a face that shall be  
 “ far more pleasant and beautiful.” All this is understood of a  
 state and time on earth before the ultimate judgment. For the  
 next question following is concerning that. “ *Q.* Deinde autem  
 “ quid superest ?—But after that what remains ? *A.* Ultimum  
 “ et generale judicium, &c.—The ultimate and general judg-  
 “ ment, &c.”

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## CHAPTER II.

## OLD TESTAMENT EVIDENCE

TO A FUTURE GLORIOUS STATE OF THE CHURCH ON EARTH.\*

*Introductory.*

There are two duties incumbent on a sufficiently gifted minister, according to Christ's dispensation in these times of imperfection : viz. *preaching*, according to that description in 2 Tim. iii, 16 ; and *prophesying*, agreeably to 1 Cor. xiv, 29, &c. by which latter I mean the explaining of prophecies, either by comparing New with Old Testament prophecies, or fulfilled with unfulfilled. Answerably with these things are two duties incumbent on the hearers. The first is edification in the *faith*, in this world ; which is the intent of preaching. The second is expectation of *hope* of the blissful fruit of the world to come, at the next appearing of Christ and perfection of his kingdom ; and this is the genuine event of proper prophesying. Thus both duties lie upon both parties by a reciprocal relation ;—both must be held forth by the faithful minister, and both must be attended to and received by faithful people.

\* The advantage of prophetical discussion may be judged from this circumstance ; that, when Dr. Homes wrote, many of the principal writers whom he had to refute contended, that the thousand years were past ; having commenced from the ascension of Christ, the destruction of Jerusalem, or the conversion of Constantine. His argument therefore is mainly directed to prove, that there is to be a *future* glorious state of the church on earth ; a point which is not now disputed by any writer of note : and so far therefore the subject has evidently made way. But the Reader must not suppose that this Treatise is therefore now superseded : he will on the contrary find the great questions now controverted (viz. whether the saints who sleep in Jesus are to have a part in that glorious state, and whether the Lord Jesus shall personally appear) ably discussed in every section of the work ; and great light thrown upon the state and condition itself. ED.

Having premised this, the drift, scope and sinews of all which I have to say in the present and two following chapters falls into the following syllogism :

*Maj.* Those things which are prophesied in the Word of God, and are not yet come to pass, must be fulfilled :

*Min.* The great sensible and visible happiness of the church on earth before the ultimate day of judgment, is prophesied in the Word of God :

*Con.* Therefore it must be fulfilled, that such a state be extant upon earth before the ultimate day of judgment.

The *major* is granted by all who believe the Word of God : the *minor* I shall endeavour to prove by texts and arguments drawn from Scripture, both from the Old and New Testaments in order ; noting what harmony they make as an anthem, or prelude, before that glorious scene begins. The Old Testament laid down the ground of our hope : the New Testament, written so long after Christ's coming in the flesh, carries on our expectation.

And there is great reason to take the Old Testament ; because the New Testament, in speaking of this visible glorious kingdom of Christ to be on earth, refers us to the Old : as Peter, e. g. when he says, " We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," <sup>g</sup> refers to Isaiah lxxv. And here by the way mention is made of heavens in the *plural*. The one empyrean heaven is unchangeable ; and it is impertinent to tell us, that *there* shall dwell righteousness, where, we well know, was never any the least unrighteousness. We expect, and must expect by all circumstances upon that place, such a fulfilling of that promise as shall create or make new heavens on earth, wherein dwells righteousness *here below*, where formerly hath been unrighteousness.

In like manner the same Peter, speaking of Christ's kingdom, refers us to the Old Testament : " We have a more sure word " of *prophecy*, whereunto ye do well that ye take heed, as unto a " light that shineth in a dark place, until the day dawn, and the " day-star arise in your hearts ;" <sup>h</sup> which is taken out of Numbers xxiv, 17 : " There shall come a star out of Jacob"—

<sup>g</sup> 2 Ep. iii, 13.    <sup>h</sup> Ibid. i, 19.

"out of Jacob shall come he that shall have dominion," &c. Of this star, which is Christ, I shall treat hereafter; only premising here, that it were strange to suppose, that Christ should call the Jews, and come to the last judgment, at the same instant: so that the *black cloud* of the day of doom should cover the world, and the *day-star* should arise on Israel, scattered among all nations, at the same moment.

In Acts <sup>i</sup> also we are referred to the *prophets*, from the time when the world began to know and hope for the visible kingdom of Christ on earth, of which we speak. One of these prophets is Enoch, to whom Jude also refers, <sup>j</sup> and quotes his words to supply the loss of his book. "Enoch the seventh from Adam prophesied saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment, and to convince all that are ungodly of all their ungodly deeds, and of all their hard speeches." Perhaps there is a meaning in the circumstance, that he is numbered *a seventh from Adam*; he may be a type, that Christ should come in the seventh millenary, or thousand, of the whole age of the world. Now Jude allegeth Enoch, that the Lord shall come, after Christ's ascension: he doth not say that he shall go away *to* heaven, but that he shall come *from* heaven: and how?—as a judge, to convince and punish all that have persisted to utter hard speeches against Christ, viz. against Christ himself, or against him in his saints. And this must be before the ultimate day of judgment; or what privilege is it to the saints, and how is Christ's power vindicated before he lays down his power?

So that you may perceive, that this matter in hand is an ancient tenet, no new thing, as many, ignorant of the prophets, make it. But we in obedience to Christ, do search into the prophets, and as we are enlightened, and led, as overcome with the truth, so we follow.

There is another reason, leading us into the inquiry of the prophets, viz.—that thereby we may search out the grounds upon which the Jews build their expectation of the coming of the Messiah, and in what manner they expect his coming; that so we may join issue with them in knowledge, hope, and prayer, or otherwise. We all, both Jews and Gentiles, that have been

<sup>i</sup> Chap. iii, 20, 21. <sup>j</sup> *vv.* 14, 15.

candid inquirers into the Scriptures, have from the beginning looked for his further coming. “ By faith they saw the promises afar off, and *saluted* it ;” (so the Greek ;) and “ by faith they saw him that was invisible,” &c.<sup>k</sup> When he came in the flesh, the generality of the Jews saw him corporally, but not spiritually ; viz. as a man, not as the Messiah : but the generality of the believing Gentiles saw him spiritually, not corporally. The Jews therefore still expect his coming, that they may see him both corporally and spiritually ; and it will be no grief for the Gentiles, that have seen him spiritually, to see him also corporally.

But this is not all : there is a further reason why we should look into the prophets of the Old Testament ; viz. because many of the types and visions, &c. used in the Book of Revelation, are thence derived. I will at present give but one instance, (but a most apt one to our business in hand,) out of Revelation xx, 4. “ And I saw thrones, and they that sat upon them, and “ judgment was given to them, &c. and they lived and reigned “ with Christ, &c.” which clearly is taken out of Dan. vii, 9, &c. “ I beheld till the thrones were set (so it should be translated) and “ the ancient of days did sit, and I saw, and behold one like the “ Son of Man came with the clouds of heaven, and came to the “ ancient of days, and they brought him near before him. And “ there was given him dominion and glory, and a kingdom, &c. “ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven was given to the saints of the “ Most High, &c.”

#### THE BOOK OF REVELATION,

##### *Chapter xx.*

I. So considerable do I deem this *twentieth chapter of the Revelation*, that, before we take the choice places of the whole Scriptures in order, I shall pitch the foot of my compass and draw a right and clear circle upon it ; it being the manner and method of the Holy Spirit to declare things gradually, as the

<sup>k</sup> Heb. xi.



church is ready to hear, or its state requires, and the time of fulfilment draws near ; and thus he speaks most and plainest at last. These advantages falling to the share of this chapter, which touches the design, result, and catastrophe of all that God hath spoken before in the Old and New Testaments to the point in hand ; it becomes no less than a golden key to unlock the Bible, especially the Old Testament.

1. At the first verse it is said, “ *And* I saw an angel come down,” &c. which word ‘ *and* ’ imports, that John saw something immediately before, in order to this : what that was our lately invented distinction of chapters and verses puts in chap. xix, 19—21, “ I saw (saith John) the beast, and the kings of the earth, and “ their armies, gathered together to make war against him that “ sat on the horse and against his army [namely, against Christ “ and his saints, *vv.* 11—14]. And the beast was taken, and “ with him the false prophet [that is the *Antichrist*, either under “ the notion of human imperialism, or of ecclesiastical prophecy “ or teaching] were cast alive into the lake, &c. And the “ remnant were slain with the sword of him that sat upon the “ horse.” “ *And* [or *then, after this*] I saw an angel come down “ from heaven, having the key of the bottomless pit, and a great “ chain in his hand, and he laid hold on the dragon, that old “ serpent, which is the devil and Satan, and bound him a thousand years,” &c. This can mean no other thing, but the conquest of Christ and his saints over the beast, and the false prophet, and their armies on earth ; notwithstanding all the power and policy of their seducing generalissimo, the devil. Here then is Christ and his army, and Antichrist and his army, conflicting ; and they conflict with the *sword*, and Antichrist’s army is slain with the sword, and so slain with it, that the fowls were filled with their flesh.

Now it is strange if these things are to be done only spiritually, or in the world to come ! There proceeded indeed the sword ‘ *out of his mouth* ; ’ (that is, Christ *bid* his saints to slay them, as the context explains ; ) but they were materially or corporally slain, as the time, weapon, and their burial in the bowels of birds imply ; yea the ruin of the armies is put in opposition to the ruin of their chieftains, whose destruction was, to be cast ‘ *alive* into the lake.’ Nor can this destruction be at the ultimate day of

judgment, since that day is not till after the destruction of Gog and Magog, which is (vv. 8—12) clearly distinguished from the destruction of Antichrist by two notable circumstances. The *first* is, that Gog and Magog war against the saints, whilst they are in their enjoyment of their glorious peace, after the said saints had reigned a thousand years; (vv. 7, 8;) whereas the war of Antichrist, in the nineteenth chapter, is when the saints are in great trouble, owing to their blood having been poured out un-avenged till then. The *second* circumstance is, that after the thousand years, Satan is again let loose, and having seduced Gog and Magog, is himself cast into the lake of fire, *where were* the beast and the false prophet, which had been cast in there formerly; <sup>1</sup> evidently pointing at the destruction of Antichrist, as finished long before.

2. The next passage is, “And I saw thrones, and they that sat upon them, and judgment was given to them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, which had not worshiped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands.” The meaning of all this you have in the next chapter: for at the first verse it is said, “And I saw new heavens, and a new earth;” (little reason by the way to mention *earth*, if it had been to describe a state in *heaven above*;) the place being taken out of Isaiah lxxv, 17, where God promises unto the Jews, (as Peter writes,<sup>m</sup>) to build new heavens, and a new earth, but withal mentions, that they shall enjoy *houses and vineyards*.

In the second verse of chap. xxi, it is said, that John saw *New Jerusalem*. That on earth is *old*; but nothing is old in the highest heavens: so that nothing there can be said to be *new*; and therefore this cannot be meant of that heaven. “It comes *down from heaven*,” therefore it cannot express a state *in* that supernal heaven; even as it follows, “*prepared as a bride*;” which plainly evinces, that it is not meant of ultimate glory, where the church is not *prepared*, (for that is done in this world,) but *perfected*. So at the third verse it is said, “I heard a great voice out of heaven, [to import, that it was of things not in the supreme

<sup>1</sup> Compare chapters xix, 20, and xx, 10.    <sup>m</sup> 2 Pet. iii, 1

“heaven,] saying, Behold the tabernacle of God is with men, “and he *will* dwell with them ;” which, if meant of the supernal heaven, would have been expressed in a contrary phrase, viz.—“The tabernacle of *men* is *with God* ;” for there is no need of a promise to assure us, that in the highest heavens God will dwell with us. Agreeable to this the fourth verse promises, that all *tears* shall be wiped away ; of which promise again, as in relation to the supreme heaven, there was not the least need. Once more as to the word *new*,—all things (in *v.* 5,) are to be made new ; but every thing in that heaven is so good that it need not be made new, or better. Nor is there need of that, which is promised in the sixth verse,—“to give unto him that is athirst of the fountain of the water of life :” it is enough for God to promise that heaven ; and we know that, if we be once there, we shall not thirst. All these demonstrate, that this chapter relates to a state on earth, and not of one in supreme glory.

In like manner the residue of the twenty-first chapter shews, that the meaning is not of supernal, eternal glory, according to former common opinion ; for at verses 9, 10, an angel shews John the bride, the lamb’s wife, viz. the great city, holy Jerusalem, *descending—out of heaven—from God* : which cannot possibly be meant of a state *in* the highest heaven ; for that would be a cross phrase, to express the state of the church *ascended*, by its *descending out of heaven from God*. The souls of the elect must descend, to be united to their bodies on earth, there to inherit all things. And in regard to that description of New Jerusalem by measures, &c. (*v.* 11—22,) can it mean the spanning of heaven, or the measures of the place of ultimate glory ? The parts and particulars are all too short, and to no purpose. Doubtless this geometrical and architectural description is taken out of Ezekiel, (chap. xxxix, to the end of the book,) in all which the prophet imports, that Gog, the enemy of Israel, shall be destroyed, and they themselves gathered from their captivity ; and he measures out to them their New Testament estate. And therefore when John hath this given to him, as an exposition of Ezekiel, it would be but a dark dream to apply it to supernal glory.

For if it be meant of that glory, why are only the names of the twelve Apostles to be inserted in the twelve foundations, and

not the names also of the twelve Patriarchs ? What need was there to tell us that the place spoken of here hath in it the glory of God, and a light like a jasper, clear as crystal ? or to remind us that the cubits were according to the measure of a man ? or to warn us that John saw there no temple ? I ask any ingenuous man, whether he can (keeping his reason with him) apply these things to ultimate happiness in the highest heaven ? Do kings and princes go and come, and bring their honor and glory to heaven ? Or do they bring the glory and honor of nations unto it ? Quarrel not piece-meal with this or that fragment, but take the whole entirely, and then tell me, whether this twenty-first chapter can mean any thing, but a glorious state *on earth* before the ultimate judgment, at which time there is rather a *destruction*, than an *extruction*, or building ? and therefore this chapter clearly contains the admirable state of the church of Jews and Gentiles for the space of that thousand years in the twentieth chapter ; the exposition whereof is the work now in hand, and to which we return.

3. The third passage in this twentieth chapter of Revelation is, that the saints lived and reigned with Christ a thousand years, or *the* thousand years. First it is said *they lived*. Can it be meant only, that they lived as immortal souls, in happiness in the other world ? That cannot be ; for St. John needed not to teach the *saints* and seven churches to whom he wrote, that which heathens even knew, and taught in their philosophy, viz. that the souls of men were immortal, when their bodies were dead ; and that the souls of good men suffering, for well doing, were happy in the other world. Homer's and the philosophers' doctrine of Hades and the Elysian Fields reach fully as high as this. Further, it is well known, that above thirteen hundred years have passed since the last of the ten persecutions wherein the martyrs were so slaughtered ; and shall we pitch the compass of our account so, as to pick up a select number of saints, whose souls have been just *one thousand* years of the time in heaven, and no more ?

Truly (to speak my very conscience) from clear light to me, by this their *living* can be intended no other thing but their living *again* : even as in chap. i, 18, '*alive*' is, most evidently, put for '*alive again*.' The words are Christ's of himself, after his



resurrection ; “ I am he that am alive (so the Greek) or living, and was dead, and behold I am alive.” If he had been dead, and now was alive, he was properly *alive again*. In the same sense the dead saints are here said to live, to signify that they lived *again* ; just as the antithesis in the next verse gives it with full evidence ;—“ But the rest of the dead [that is the wicked] *lived not again*, until the thousand years were finished.” Who can infer less from this than that those saints in the fourth verse lived again those thousand years, in which the dead wicked lived not again ; and the saints had been killed, (as also in chap. xi.) not only metaphorically, but for the most part physically, down to the total ruin of Antichrist ; and now the risen saints reign with Christ both here and in chap. xi. And that the saints actually lived *again* during the thousand years is further manifest, in that it is plain from verse 12, that the wicked did live again at the end of the thousand years ; and as the word *until* in verse 5 imports,—which is explained of Satan, by verses 3 and 7, to mean, that, as he was to be loosed after the thousand years, so they must be raised.

All that is objected to the contrary (as far as I can see or hear) is this pretended scruple ; that the antithesis “ *But the rest of the dead lived not again*,” carries not so much in it as we have estimated ; because *living again* is applied to a contrary thing, and to contrary persons. Thus the sense should be, ‘ The rest of the wicked ones, dead in sin, lived not again, all that thousand years ; that is, they attained not to the state of regeneration or conversion by the Word and Spirit, which is called in the fifth verse, “ the first resurrection ;” but continued in an unregenerate state. To the dead saints it is differently applied ; for they lived in soul in glory in the highest heavens with Christ a thousand years : that is—from their death for evermore.’ Now, in regard to an antithesis being applied to contrary things and persons, it speaks as much for *our* view as for theirs : and if they still insist, that *contraries* must mean *things different in kind* ; (as spiritual death in sin, and eternal life in glory ;) we reply, that this is indeed *said* by them, but not *proved*. That is the question now in dispute, and it is not to be won from us but by argument. Nor am I satisfied that the *first resurrection* is any where in Scripture put to signify merely

the sole act or condition of our *first regeneration*. I well remember those texts, Col. iii, 1, and Ephes. ii, 5, and many similar places; but these mention only *quicken*ing, and *rising*, and *raising*: there is mention of *sur*rection, but not of *RE-sur*rection, much less of a *FIRST resurrection*. Nor do I forget Rom. xi, 15, "that the receiving of the Jews shall be life from the dead;" but this is spoken peculiarly of the Jews, and of their *restitution* to the church-glory on earth, in their converted state, as divers pious and learned persons conceive: nor does the Apostle here use the word 'resurrection,' much less '*first resurrection*.' I am also at a great loss how *regeneration* can handsomely be clothed with the relation of a resurrection or living again, according to scripture phrase. For there indeed an unregenerate man is called a *dead* man, and sin '*death*', and a state of unconversion a '*lying dead in trespasses and sins*'; and thus with a due and just opposition, the Apostle calls conversion and regeneration, a *quicken*ing, a *rising*, a *raising*, a *life*: not a quickening *again*, a rising or raising *again*. For an unregenerate man was not alive before, in relation to any spirituals; (which are the things the Apostle speaks of;) and the word *again*, according to Scripture and reason, usually imports a returning to the *same kind* of thing as was before. The Scripture saith of man *in general*, when wrought upon by the Word and Spirit, that he is *re-generated*, (let the learned heed the Greek,) because it alludes to his first estate of glorious generation in innocent Adam, in the book of *Genesis*, as the Greeks call it; but it doth not say of any particular unregenerate man, that his conversion is his raising or rising again, or his resurrection; because a man unregenerated, whilst so, was never alive spiritually till re-generated,—he was never raised before from his fall, till raised by conversion. Innocent Adam had no infused *grace*, but only created perfection of nature. And consider further, that as this is spoken *to* the saints, (as well as the rest of the book, Rev. i, 14,) so it is spoken *of* the saints, in their several characters, as clearly set forth in the '*Introduction*' to our first chapter. Therefore those, to whom this first resurrection is applied, were regenerated already. For this is the clear connexion of the words, "And they lived, and reigned with Christ a thousand years;" then comes in, as a *parenthesis*, "But the rest of the

dead lived not again, until the thousand years were finished ;” then follows, “ This is the first resurrection, blessed and holy is he that hath part in the first resurrection.” Now what coherence does it make to say, ‘ The rest of the dead lived not again, (i. e. were not regenerated, say these objectors,) until the thousand years were finished ;’ unless we dream that the rest of the dead were *regenerated* at the end of the thousand years, when comes apostasy instead, and the general judgment? Therefore this phrase *first resurrection* can no way relate to regeneration by the word and Spirit ; and to me therefore this text gives a distinct sound, viz. that as the rest of the dead lived not again till the last resurrection, at the end of the thousand years ; so the saints did live again at the first resurrection, at the beginning of the thousand years.

More may be dug out of this place, worthy of consideration. For it is said, “ The rest of the dead lived not again ;” as in relation to the dead saints in glory, as the objectors grant. Well, if the saints were now *corporally* dead, immediately before these thousand years, then the *rest* of the dead (the wicked) were also dead corporally. It is also granted by most, that at the end of the thousand years, they lived again corporally : why then do any doubt in the least to understand that the saints, said to be alive during the thousand years, are alive corporally. The saints are alive in body during the thousand years, as really as the rest are dead in body before and during the thousand years, and alive in body after the thousand years are ended. The very word ‘ *rest* ’ imports a remnant of the same lump,—a kind of the same general. The lump or general is, that many are dead, both saints and wicked, before the thousand years begin ; but when the thousand years are begun, all the one kind, viz. the saints, are raised to life, and reign with Christ ; but the *remnant* or other kind, the wicked, live not again.

It is likewise added, as an improvement of the condition of the saints, that Satan is bound during the thousand years, that he should not deceive nor stir up the nations against the saints, till the thousand years be expired. If the true meaning, however, of the saints living a thousand years were the glorious condition of their souls in the highest heaven, what need was there to chain up Satan from deceiving the nations, and just to that

thousand years ; for the saints, if in heaven, would be far above the reach of tumultuating nations and tempting devils. But in as much as it is added, that after the thousand years are expired Satan shall be loosed, and shall deceive the nations, and gather them together from all quarters, and they shall encompass the *camp* of the saints, and the *beloved city*, it necessarily follows, that those saints, that are here said to live the thousand years, did live that while *on earth*.

It is likewise further to be considered, that the Jews are to have a great share in this millenary life. For the Book of Revelation is full of representations, prophecies, and promises quoted out of the Old Testament, which are there made to them ; and the mention, that Euphrates is to be dried up, relates to the Jewish Antichrist, who is to fall, and the Jews are to be restored ; and therefore (though John wrote in the Gentile Greek language) the song of the Church for her restoration and the destruction of her enemies, is set forth in Hebrew four or five times in six verses together—‘*alleluja*,’ and ‘*amen*.’<sup>n</sup> Now as the *restoration* of the Jews is mainly regarded in all the Scriptures that concern the glory of the universal church on earth ; so it is spoken of as a further and greater thing than the conversion of their particular persons. The dry bones must live, and become a mighty host or armed multitude ; and the two dry sticks of Judah and Israel shall grow into one, as ingrafted scions into a stock, and become one nation gathered from all quarters of the world into one body ;<sup>o</sup> and many of them that sleep in the dust shall awake, &c.<sup>p</sup> And Daniel himself at the end of 1335 years, after the ceasing of the daily sacrifice, (which falls into the time of calling and gathering the Jews,) shall stand in his lot.<sup>q</sup> Concerning which and similar expressions Paul saith, “ What shall be the *receiving* of them (a more comprehensive word than *converting*) but *life from the dead* ? ”<sup>r</sup> He saith not ‘*life from death*,’ as meaning only spiritual life ; but gives a fuller phrase according to the Greek, (*ζωη εκ νεκρων*.) importing a resurrection too, of the deceased believers. After this he adds at verse 26, “ That there shall come out of Zion the DELIVERER, and shall turn away iniquity from Jacob ; ” the Apostle still

<sup>n</sup> Rev. xix, 1—6.

<sup>o</sup> Ezekiel xxxvii.

<sup>p</sup> Dan. xii, 2.

<sup>q</sup> Ibid. v. 13.

<sup>r</sup> Rom. xi, 15.



looking upon it as a thing future, though Christ had already been come and gone ;) and he speaks it in relation to the saving of all Israel ; intimating, that the bringing in of the Jews at the “ res-titution of all things ” would be a very great and glorious business. And therefore the share which the Jews have in this mil-lennarian enjoyment, will not endure that this Scripture, (Rev. xx,) should be got rid of by a metaphorical gloss.

But we must now proceed to another part of the text in ques-tion ; viz. that the saints are said, Rev. xx, 4, not only to *live* that thousand of years, but to *reign* also, and to reign *with Christ*. This is stated in some measure to distinguish the saints of the thousand years from the men who remain in the flesh ; who, though they live this thousand years, do not reign, being many of them inwardly slaves to sin and Satan, and outwardly vassals to the Church through fear ; and so (alas !) they linger out and refrain themselves till Satan is again let loose ; and then, seduced by him, they muster themselves together, hoping for mastery, which the sudden coming of the general judgment doth utterly anticipate and frustrate.

The reign of the saints is such, as is altogether to be dis-tinguished from their best condition before the thousand years. Before they reigned partially only, over their corruptions and Satan’s temptations, but never over men ; but now totally and finally over sin, men, and devils. They shall now reign in soul and body, and on earth most gloriously : for the judgment shall sit, and they shall take away his dominion, to consume and to destroy unto the end ; and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose king-dom is everlasting, &c. <sup>s</sup> Mark the order, time, and place of fulfilling these things. In Revelation also, one hundred forty and four thousand are seen on Mount Zion with the Lamb, who are redeemed from among men, being the first fruits unto God and to the Lamb : these give glory to God, for that the hour of his judgment is come—Babylon is fallen. <sup>t</sup> These in the third verse are further said to sing a *new song*, (the same as in Rev. v, 9, 10,) the burden of which is, “ Thou hast made us unto our God

<sup>s</sup> Dan. vii, 26.

<sup>t</sup> Rev. xiv.

kings and priests, and we shall *reign* on the *earth*." I only allege these Scriptures now, to give a hint of the eminent reigning of the saints in the thousand years in scripture language, rather than in my own words. I shall hereafter, Christ assisting, more amply discuss these texts ; meanwhile the Reader cannot but see, that they hold forth a glorious reign of the saints in soul and body, over the whole earth, upon the fall of the fourth monarchy, and its two limbs of seven and three horns,—Pope and Turk, Rome and Babylon.

It is objected by the learned Dr. Prideaux, that the dignity of reigning is not attributed to the saints and martyrs *themselves*, but only to their *souls* ; and therefore that it is far from the scope of the prophecy to extend the *first resurrection* to any other than a resurrection from the deadly opinions of Antichrist. To say nothing of the difficulty of limiting the thousand years in this case, (which the Doctor admits to be a thousand,) seeing that men have in all ages risen up from antichristian opinions, and not for a thousand years only : I rather argue from the Greek text, that the souls must in this instance be a *synechdoche* for the persons, and that the *resurrection* must signify the union of body and soul. For first, in that passage "*which* had not worshiped the beast," the word *which* (οιτινες) is in the *masculine* gender ; whereas *souls*, which is the antecedent to it, is *feminine*. So also *the rest* of the dead (οι λοιποι των νεκρων) is in the *masculine*, in antithetical opposition to those that were beheaded, των πεπελεκισμενων.

In regard to *the thousand years* I shall only in conclusion observe ; that it is so punctually and positively set down to be '*a thousand years*,' that I know not how, without perverting the Scripture, to made it otherwise. To witness the Holy Spirit six times over in six verses name a thousand years precisely, touching the same business,—never varying the phrase so as to weaken it, but four times strengthening it with emphasis in the Greek, viz. '*the or that same thousand years*,'—to witness this I say, and yet meanwhile imagine another number without good ground, appears to me presumptuous. I know no instance in the Bible of such a phrase being put for any other number, that may encourage me to such a bold imagination. That of Peter, 2 Epistle, iii, 8, is nothing against us. It is true, a thousand years in *God's* account, in regard to his knowledge of all things

as present, and his eternal entity before and beyond all things, are but as *one day* ; but still, a thousand years are a thousand years in themselves, however they be as nothing in comparison with God. But *man* cannot make a long time and a short time all one : a thousand years to *him* are not as one natural day, neither to the saints here reigning ; or their privilege will amount to a very small matter. Nor can any considerate man make these thousand years to signify *more* than a thousand years, viz. eternity, as some would have it. There is an eminent *punctum*, or point, both for the beginning and the ending of these thousand years, which forbid such a conclusion. They begin with the fall of Antichrist, the destruction of his army, and the wonderful *binding* of Satan ; and they end with the *loosing* of Satan, and the war with Gog-Magog. Is it possible that any should refer this to the eternity of supreme glory ? Besides, the parts to which this number is applied, are so cemented together, as to cause and effect, distinction and opposition, &c. that they mightily strengthen and prove the just account of a thousand years. Satan is bound a thousand years, that he should not deceive the nations, till that same thousand years should be fulfilled. Then the saints live and reign with Christ *that same* thousand years ; (so the Greek ;) but the rest of the dead live not again, until those thousand years are finished ; i. e. whilst the holy ones are made priests of God, and of Christ, and reign with Christ a thousand years. And it is worth our noting by the way, that instead of adding here kings to priests, (as in Rev. v, 10,) it is supplied with this, that they *reign* with Christ ; so that when it is said in Rev. v, 10, that the saints are made priests and kings to God, their kingly office is meant in relation to that which there follows, viz. their reigning upon earth. Nor is it the least consideration, that the thousand years, in order that we may not stretch or shrink this number, are bounded in by two most notable things, namely *two resurrections*. The *living* of the saints, whilst the rest of the dead lived not is the first resurrection ; and this relates to a *second*, at the end of the thousand years, when Satan having been loosed a little space, the *dead*, small and great, stand before God.

## GENESIS.

*Chap. i, 26—28 compared with Psalm viii, and Hebrews ii, 5,*

II. “ And God said, let us make man in our image, after our likeness, and let them have *dominion*, &c.”—“ And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and *subdue it*, and have *dominion* over the fish of the sea, and over the fowls of the air, and over every living thing that moveth on *the earth*.” Gen. i, 26—28.

As Saint John in Rev. xxii describes the glorious state of the Church on earth before the last judgment; (for what need in supreme glory of a river of water, of streets, or of a tree of life?) so David falls into a divine meditation of the estate of Adam in innocency, and composes a prophetic psalm of praise on the subject, as the Apostle Paul expounds it in Heb. ii. For that *dominion over all things*, given to Adam at the first, both David and Paul knew should be recovered and made good by the Son of Man, Christ. For surely to have dominion over the beasts, fishes, and fowls, (as David also has it *vv.* 7, 8,) cannot be referred to the state of the saints in the highest heavens; nor was it performed *on earth* in David’s time: for he was ever and anon in danger of beasts, or bestial men; just as the saints in general (the members of the Son of Man) have been frequently in danger since David. This subduing of the creatures, in such a way as that “ the enemy and avenger ” among men must be stilled, (v. 2,) and the saints mouths be filled with praise, (which the whole form of the psalm sets forth,) must be fulfilled *visibly on earth*.

The Apostle introduces the psalm thus: “ Unto the Angels God hath not subjected *the world to come*, of which we speak:” which phrase, “ World to come,” is in the Greek spoken with great emphasis, with the article repeated, (*την οικουμένην την μελλουσαν*), equal in English to, ‘ *That same world, even that to come.* ’ And yet it means a state on earth: for the word *oikoumene*, rendered ‘ world,’ in strict propriety signifies *in-*



*habited world*, as men inhabit their dwelling-houses ; (the word *oikos*, *house*, being of the kindred of the word *world*;) and, in common use, *oikoumenee* is put to signify the world on earth, at least fifteen times in the New Testament.<sup>u</sup> Sometimes in those places the word *earth* is for plainer expression adjoined, and even used thus to signify the Roman monarchy only ;<sup>v</sup> and never is it used to signify the supremest heaven. So that put all the Apostle's phrase together, and the *inhabited world to come* can signify no other, than that the monarchy on earth (in the Apostle's time under the Romans) should, before the last judgment, become the monarchy of Christ and of the saints under him.

The second part of the phrase, (viz. " of which we speak,") doth more fully demonstrate this: for where did the Apostle speak *before* of that world to come, as he here intimates, but in the sixth verse of the previous chapter ; which being read according to the Greek runs thus ; "*But when again he bringeth in* (or shall bring in) the first begotten Son into the *world*, he saith also, Let all the angels of God worship him." In Greek—ὅταν δὲ παλιν εἰσαγαγῇ τὸν πρωτοτόκον εἰς τὴν οἰχόμενὴν, λέγει καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἀγγέλοι Θεοῦ. As our translators have rendered this passage (' *And again when,*' instead of, ' *But when again*') it seems merely a new proof of Christ's superiority above angels ; but the words are an *antithesis* and *auxesis* to the fifth verse, thus—' He saith not to any *angel* thou art my Son,' &c. ; *but* (to lessen the dignity of angels and exalt Christ over them) he saith, ' Let all the *angels* of God worship him.' So that the first '*and*' (δέ) must be turned into '*but*' ;—the word '*again*' is not meant as another *proof* ; but to signify the *time* when the worship shall be given ;—and as for the second '*and,*' between the words *saith* and *let*, it offends against common sense, against the propriety of our English idiom, against the context of the Greek, and against the Hebrew text from whence it is quoted. Is it not against common sense and English idiom to say, in a recital of another's words,—' He saith, or he said *and* so and so ? In the

<sup>u</sup> Matt. xxiv, 14 ; Luke ii, 1 ; iv, 5 ; xxi, 26 ; Acts xi, 28 ; xvii, 6 ; xvii, 31 ; xix, 27 ; xxiv, 5 ; Rom. x, 18 ; Heb. i, 6 ; ii, 5 ; Rev. iii, 10 ; xii, 9 ; xvi, 14.

<sup>v</sup> Luke ii, 1 ; Acts xi, 28.

*narrative* of the Old or New Testament it is a common thing to bring in a party with ‘*And he said;*’ but in a *quotation* it is not tolerable. And it is against the context of the Greek, which is as we have given it; whereas our translators, with a vain tautology, join to ‘*saith*’ two *ands*: for it runs thus, ‘*And again he saith, and.*’ Lastly, the latter *and* appears as if taken from the Hebrew; whereas there is no such thing, for the whole place in Psalm xcvi, 7, is to a word thus,—“Confounded be all they that worship graven images, that boast themselves of idols: worship him all ye Gods.” Thus the word ‘*world*’ in Heb. ii, 5, must not only signify the world on *earth*; (or the Apostle’s reference to Heb. i, 6, is overthrown;) but we must also infer that in this Heb. ii, 5, mention is made of the same ‘*world to come*’ on earth. And if my reading of Heb. i, 6, is the true one, then also this question arises, when did God ever bring his first begotten Son into the world *again*? When the ninety-seventh Psalm was penned, Christ had not in the flesh been brought into the world at all; and when the Epistle to the Hebrews was written, Christ had been brought into the world but once. But Psalm xcvi, 7, will come under review again presently, therefore we return now to Heb. ii. <sup>w</sup>

I repeat then, that for man to be over all visibly on earth, as Adam was, (which is David’s application in Psalm viii, of Gen. i, 26, &c. and Paul’s explication in this second of Hebrews, of Psalm viii,) has never been performed since Adam’s fall. The saints in general were never thus “crowned with glory and honor;” nor were their “enemies and avengers ever thus stilled.” Psalm viii, 5 & 2. It cannot be said to have had more than a typical fulfilment in Adam; for then was no enemy and avenger stilled—then was not the whole *universe* actually subjected to him; but his dominion was in the territory of Paradise: much less was the habitable world to come subjected to him. Therefore the great question is, Whether this hath been fulfilled to Christ? The Apostle, in this second of Hebrews, seems to me to say, it hath not. For that which is to be put under Christ’s feet is “the inhabited world to come,” viz. *to come* after Paul

<sup>w</sup> Some weeks after I had penned these things upon Heb. ii, 5, compared with Heb. i, 6, &c. I met with Mr. Mede’s *Opuscula* (newly published) concurring with me in the grammar and sense of those places which I have altered. To his work I refer the Reader for more.

wrote that. And the Apostle doth strongly (as Pareus observes) urge, out of Psalm viii, the universal particle *all*, (כָּל) “Thou hast put *all* things in subjection under his feet; for (saith he) in that he put ALL in subjection under him, he left NOTHING that is not put under him: but *now* we *see not yet* all things put under him.” He appeals to sense;—“But now, (though Christ is ascended,) we *see not yet* all things put under him.” What *was* fulfilled, he fully expresses; viz. (to keep to the exact order of the words) “Him, that was made a little while a little lower \* than the angels, we see, even Jesus, in regard of his suffering of death, to be crowned with glory and honor, that he by the free grace of God might taste of death for every man.” All which may be thus paraphrased: ‘The world to come is not to be put in subjection to angels, but unto Christ, according to the eighth Psalm. But this is not yet fulfilled; all things are not yet put under him; only we see him, for the suffering of death, crowned with glory and honor; which is not a subjection of the inhabitable world to come unto him, much less of all things therein. The angels are in heaven as well as he; and thus, *in place*, they as well as he are *above* the things below: but Christ must have the inhabited world, and *all* things, so subject to and under him, as they shall not be to angels.’ So that, if we heed the context, the Apostle tells us, that in one sense Christ *is* exalted above all,—viz. in his possession of the highest heaven, through suffering; but that this is in another place, than the inhabited world to come; and upon another account, than the precise formal dominion over it,—it was to taste death for every man.’ It was *in prosecution of a design*; viz. “to bring many sons to glory:” *not a perfecting of a thing finished*; viz. the attainment of his absolute dominion on earth, over Turks, Jews, Papists, Heathens, &c. But this *must* come to pass: Christ and his members *must* have absolute dominion over the world below, in that estate of it which is yet future.

2. *The Promises of God to Abraham and his posterity*, Gen. xii, 1—3; xv, 4, 6; xvii, 1—7; xviii, 18; xxii, 18; xxvi, 4

\* So βραχύ τι and ηλαττωσας, in v. 7, and ηλαττωμενον, must be distinguished. See the margin.

xlvi, 19 & 26 ; *with the Apostle's explication and application of those promises, Rom, iv, 3—25 ; Gal. iii, 6—17 ; and Hebrews xi, 8—17.*

The Reader is requested to read carefully the above places, and first to note generally, of the treasure of promises contained in them, that, howsoever narrow they may appear to shortsighted men, whose eye is intent only upon Jews, Canaan, and men under the Law ; yet the divine Apostles, the absolute interpreters of the Old Testament, do, in the places of the New Testament annexed, extend their meaning unto all nations of the world, in all countries of the earth, and under the Gospel ; and in such a way that, in their judgment, they were not completely fulfilled when they wrote. The extension of them is particularly evident if we compare Genesis xii, 1—3, with Galatians iii, 8, and Hebrews xi, 8, &c. ; Genesis xv, 4, with Romans iv, 3—22 ; Genesis xvii, 1, 2, &c. with Romans iv, 11, &c.

And with great justice doth the Apostle thus explain and apply the places above quoted to an evangelical state under the New Testament ; for those Old Testament Scriptures have in them many evangelical strains, all harmoniously agreeing to that glorious state which we expect. For, *first*, there is spiritual, yet visible, *salvation*, delivered in the express form of a covenant of grace ; viz. “ that God will establish his “ covenant with *Abraham*, and with his *seed* after him in “ their generations, for an everlasting covenant,—to be a “ *God unto him* and to his seed after him :” promises often repeated, and illustrated and amplified with the plain expression of faith, and of God's accounting faith to the believer for righteousness, and of blessing through the *one seed* of Abraham.<sup>y</sup> *Secondly*, there is a happy and blessed *possession* upon the face of the whole earth ; to the ruin of them that should rise up against them, whom he would curse.<sup>z</sup> *Thirdly*, we have a numerous multiplication of the seed of Abraham both of Jews and Gentiles, who through that salvation should attain to that possession ;—a multiplication of them ‘ as the sands of the sea,’ ‘ the stars of heaven,’ ‘ a multitude of nations,’ &c.\*

<sup>y</sup> Gen. xv, 6 ; xvii, 7, 8 ; xxii, 18 ; xxvi, 4 ; Gal. iii, 16.    <sup>z</sup> Ibid xii, 3 ; xviii, 18.

\* The phrase “ Multitude of Nations ” is literally “ *fulness* of nations ;” מלא - הגוים whence the Apostle borrows his phrase—“ The fulness of the Gen-



The Lord adds, in the said Old Testament quotations, a *sealing* (if I mistake not) of these three particulars. Of salvation he gave them 'the seal of circumcision,' which was a sign and seal of the covenant of grace, viz. of the righteousness of faith : <sup>b</sup> and as the covenant was "an *everlasting* covenant," God would continue a seal of the covenant for ever ; (at least till the restitution of all things ;) substituting only the green wax of water, for the red wax of bloody circumcision. Secondly, in regard to that happy possession upon the face of the whole earth, he gave them the *seven* kingdoms, being the *whole* country of Canaan, for an everlasting possession, as a seal and pledge : for from the time they entered Canaan they were never universally and absolutely expelled out of it ; and they shall continue there to dwell, till they be gloriously restored to the full possession of it. Thirdly, of their numerous blessed multiplication, God gives a seal by changing Abram's name to *Abraham*. He should not only be *Ab-rom*, that is *high-father* ; but *Ab-rom-hamon*, high-father of a multitude : even as he likewise changed the name of Sarai, which is '*my mistress*,' to *Sarah*, '*the mistress*.' Conformably with this change, the promises to Abraham are extended in their utmost breadth to his posterity, viz. to Isaac,

tiles." (Rom. xi, 25.) In regard to the multiplication of Abraham's posterity, the following will afford some idea. Abraham by Agar had *Ishmael*, of whom there came in all "*twelve princes* according to their nations." Of Abraham by Sarah, first, came *Esau*, also called Edom, from whom came the Edomites, or Idumeans, inhabitants of mount Seir. The fourteen Dukes that sprang from Esau by his several wives are particularly named by Moses. (Gen. xxxvi, 15—20.) Likewise, from Abraham by Sarah came *Jacob*, of whom came the twelve Patriarchs, and of them, the kingdoms of Israel and Judah. Of Abraham by Keturah came *Zimram*, who gave name to the Zamrians, a people of Arabia Felix ;—secondly *Jokshan*, of whom was named Camasa, in Syria Palmyrina ;—thirdly, *Medan*, of whom was named the town Madiana in Arabia Felix, and the country of Madianæa, on the South of Arabia ;—fourthly, *Midian*, of whom came the Midianites, of Arabia Petræa : but because also some of them dwelt in the countries adjoining to the Ishmaelites, therefore they are sometimes called Ishmaelites, though of so different an original. (Compare Gen. xxxvii, 25, with v. 28 : and Judges viii, 24, with v. 26.) Fifthly, there came of Keturah *Ishbak*, who was the founder of Laodicea Scabiosa, in Syria ;—sixthly, *Shuah*, of whom came the Saccai, inhabiting the east part of Syria, by Batanea ;—seventhly, *Sheba*, whose posterity dwelt in Arabia Deserta ;—eighthly, *Dedan*, of whom came the Dedaneans, who (as Jerome supposes) inhabited Æthiopia ;—ninthly, *Epha*, whose country is named in Isaiah lx, 6, and is situate beyond Arabia, called Saba ;—tenthly, *Epher*, of whom, saith Josephus, Africa had its name. (See Junius on 1 Chron. v, 19 ; Jerome *in loco* ; Ptolom. Geograph.) These are named in Gen. xxv, 1—6, with others whose countries are not known ; only they are said to dwell eastward in the east country ; that is Arabia, or Syria.

<sup>b</sup> Romans iv, 11.

Jacob, Joseph, Ephraim and Manasseh. (Gen. xxvi, 4 ; xlviii, 19 ; xlix, 26, quoted before ; ) and all these promises speak of a universal and happy dominion.

Consonant to this Old Testament platform, the excellent master-builders in the New Testament rear the superstructure. *Salvation* is often expressed by them under the notion of 'the righteousness of faith,' and 'imputing faith for righteousness,' and being 'blessed through faith.' Secondly, in regard to *possession*, the Apostle argues, that the patriarchs leaving Mesopotamia, their own native country, and never returning, when in their power so to do ; and after that sojourning in Canaan, as strangers and pilgrims in tents and tabernacles, though it was promised to them for an *inheritance*,—and doing all this by faith, not seeing the promise fulfilled by sense,—did evince, that they sought a country, a heavenly one, a city that hath foundations prepared and built by God.<sup>c</sup> All which cannot be more safely expounded than by Rev. xxi, which shews us the new heaven and new *earth*, in "the holy city, new Jerusalem, coming down from heaven," where God himself will be with them, and be their God." Thirdly, for *multiplication* ;—as the generality of the world, Jews and Gentiles, have according to the *flesh* come out of the loins of Abraham ; so the Apostle's exposition of the promises holds forth, that the generality of the world shall be the children of Abraham by *faith*, and blessed in *that seed* of him, viz. Christ ;—"that they that are of the *faith* of Abraham, are the children of Abraham ;"—"that God would justify the heathen through faith, according to the gospel he preached to Abraham ;"—that the sense of that promise, "In thee shall all the nations of the earth be blessed," is, "that they that be of faith shall be blessed with faithful Abraham ;"—"that the blessing of Abraham shall come upon the Gentiles ;"—"that the promise to Abraham, that he should be *the heir of the world*, was not to Abraham and his seed, through the law, but through the righteousness of faith, that it might be by grace, to the end the promise might be sure, *to all the seed* : not to that only which is of the law, but to that also which is of the faith of Abraham, *who is the father of us all*." <sup>d</sup>

<sup>c</sup> Heb. xi, 8—17.    <sup>d</sup> Rom. iv, 11—22 ; Gal. iii, 7—16.

For the *sealing* of these three things, Christ is called the *mystery* (or *sacrament*, as some translate) of godliness; <sup>e</sup> because in his flesh is the glorious representation of God, and the effectual communication of the excellencies of God to us. <sup>f</sup> Christ, as testified unto from heaven, is “the *sealed* one;” <sup>g</sup> i. e. the “only name under heaven whereby we must be saved.” Some of his *names* are in this sense a *seal*; as ‘*Immanuel*,’ or ‘*God with us*’; (so interpreted by Matthew and applied by the Apostles; <sup>h</sup>) and ‘*Jesus*,’ ‘for he shall save his people from their sins.’ Secondly, by relation and union Christ is the seal or assurance of the *possession*; we being set in heavenly places *with him*, as joint heirs: <sup>i</sup> and also by his *ascension*, for the disciples were *assured*, “that he should so come as they had seen “him go into heaven; whom the heavens must receive, *until* “the times of restitution of all things.” <sup>j</sup> Again, as He, being the anti-typical Abraham, is the everlasting Father of all to be saved; <sup>k</sup> so is he a seal and pledge, that there shall be a *multiplication* of them that shall be saved by him. First, by his paternity, “He shall see his seed,”—“He shall see the travail of his soul,”—“He shall justify many;” <sup>l</sup>—“He that sanctifieth, and they that are sanctified are all one;”—“Behold, I and the children which God hath given me.” “For it became him *for whom are all things*, and by whom are all things, in bringing *many sons* unto glory, to make the captain of their salvation perfect through suffering.” <sup>m</sup> And to shew that this seal, (viz. Christ’s taking our *nature*,) is not limited to the Jews only, the Apostle calls him the second *Adam*, and extends it as wide as the ruin that came by Adam:—“If through the offence of one, “*many* be dead, much more the grace of God, and the gift of “grace by one man Jesus Christ, hath abounded to *many*.” “As by the offence of *one*, judgment came upon *all men* to condemnation, even so by the righteousness of one, the free gift “came upon *all men* unto justification of life.” <sup>n</sup> Further, by his *suffering* he is also a seal of the multiplication of believers. “We see Jesus, made a little lower than angels by the suffering of

<sup>e</sup> 1 Tim. iii, 16. <sup>f</sup> John i, 16; xvii, 2; Heb. i, 2. <sup>g</sup> Matt. iii, 17; xvii, 5; John vi, 27. <sup>h</sup> Matt. i, 23; Rom. viii, 31. <sup>i</sup> Rom. viii, 17; Ephes. ii, 6. <sup>j</sup> Compare Acts i, 11, with iii, 21. <sup>k</sup> Is. ix, 6. <sup>l</sup> Is. liii, 10, 11. <sup>m</sup> Heb. ii, 10—13. <sup>n</sup> 1 Cor. xv, 45; Rom. v, 15, 18.

“ death, crowned with glory and honor, that he by the grace “ of God should taste death *for every man* ;” — “ And I, if I be lifted up from the earth, will draw *all men* unto me.” °

The Holy Spirit, baptism, and the Lord’s supper, are likewise seals of these three things. The Spirit is indeed, in a general sense, a seal of all the promises, and therefore called ‘ the Spirit of promise ;’ but in particular the Spirit is a seal of *salvation*, and of the *inheritance*, or *possession* : “ After ye heard “ the word of truth, the Gospel of your *salvation* ; in whom also “ after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our *inheritance*, until the redemption of the purchased *possession*.” p That it is a seal of the *multiplication of believers* may be gathered from Joel ii, 28, for this Spirit of promise “ shall be poured out upon *all flesh*.” That *baptism* is a seal of *salvation* we all know : it is also a seal of the *possession*, which that *innumerable company* of Jews and Gentiles, passing through the Red Sea set forth ; wherein God sealed to them, among other things, that his power should be omnipotent ; and his mercy, in bringing them to the land of promise, endure for ever. q Lastly, *the Lord’s supper* doth not only in the elements typify our spiritual nourishment and cherishing by Christ ; but, in the posture of *sitting* signifies our reigning and judging with Him the whole earth : for ruling and judging is oft expressed in Scripture by sitting ; r—even as in Luke, eating and drinking at a table with Christ, is put as a sign of a kingdom ; and sitting on seats or thrones, a sign of judicature. (xxii, 29, 30.)

The sum of this section is, that there shall come so many out of the loins of Abraham, both of Jews and Gentiles, to whom God will be their God, and bless them over the face of the whole earth, that the generality of the world shall become believers, and be the governors of the entire universe : all which, so sure as God cannot lie, must be fulfilled. But these things have never yet been accomplished : the ten tribes remain scattered among the heathen, not having received, if ever they heard of, the Gospel of Christ ; and the two tribes do not to

° Heb. ii, 9 ; John xii, 32. p Ephes. i, 13, 14. q Compare Exod. xii, 37, 38 ; xiv ; Ps. cxxxvi, 4—15 ; and 1 Cor. x, 1 &c. r Matt. xix, 28 ; Rev. iv, 4 ; xx, 4.



this day acknowledge the New Testament : the Turks, Arabians, Tartars, Persians, Indians, &c. have no acquaintance with Christ and salvation : we see not yet all nations, numerous as the sands of the sea, blessed in Christ, the seed of Abraham. Some inhabitants of a few spots of ground are called Christians ; but the most empires, and the mightiest, know not Christ. We see not yet Ephraim's posterity " come in as the fulness of the Gentiles ;" <sup>s</sup> which phrase the Apostle interprets of the conversion of the world of Jews and Gentiles to faith in Christ. <sup>t</sup> Nor have the Hebrews, since the Apostle wrote the Epistle so named, attained any country, or city, that is heavenly, or built by God ; for they are not converted to this day. And they must be in a better spiritual condition on earth (according to the tenor of the Scriptures) before they can be received into heaven : of which more hereafter.

Nor can these things be fulfilled at the last general judgment, being every way inconsistent with that time : for that is no period of conversion, or dominion of men ; but of confusion of the wicked, and the subjection of all the good,—yea of Christ himself, *as Christ*, to God, who then is to be all in all.

#### NUMBERS.

*The Prophecy of Balaam, Chap. xxiv, 16—25.*

The man that spake this was Balaam ; but it is set down by Moses as a most sure prophecy : which shews us what a full manifestation he had from God in this matter. It is not unusual with God, for extraordinary ends, to reveal particular prophecies to unregenerate men, at certain junctures of time. Thus it was to Caiaphas, <sup>u</sup> so also to the Sibyls, <sup>v</sup> and thus to Balaam.

<sup>s</sup> Gen. xlviii, 19, before quoted. <sup>t</sup> Rom. xi, 25. <sup>u</sup> John xi, 49—51.

<sup>v</sup> As the Sibyls have been several times referred to, it may be acceptable to some Readers to be informed, that they were women, supposed in pagan antiquity to be endowed with a prophetic spirit, and held in very great repute. In the reign of Tarquinius Superbus, about 530 years before Christ, one of these women appeared before the monarch with nine volumes, which she offered for sale. He, not knowing her to be a Sibyl, refused them ; when she burned three of the nine, and demanded the same price for the remaining six. Being again refused,

I say not that God gave them the *Spirit* of prophecy ; but that he dictated to them some particular prophecies. In this instance of Balaam, it is said “ the Lord met him, and gave him a charge what he should say ;” and so he was enforced by the divine power to bless instead of curse.

It will be a suitable preface to what we are to infer from this prophecy, if we give the exposition of the verses above quoted in the words of the Hebrews, and of the Greek Septuagint : for to the Hebrews that proverb well applies—*Ubi bene, nemo melius*.

“ I shall see him, but not now or nigh ;” that is, as Rabbi Jarchi expounds it—“ I shall see HIM, who is the praise and greatness of Jacob, not now, but after a time.” And as the Chaldee paraphrase expounds it, “ It is not near, when a king “ shall arise out of the house of Jacob, and Christ shall be anointed “ of the house of Israel, and shall rule over all the sons of men.”

17 v. 1. “ There shall *arise* (*ανατελει* Septg.) a star out of Jacob.” This by Peter is applied to Christ—“ Until the day star arise ;” <sup>w</sup> and by Christ to himself in the Revelation—“ I am the bright and morning star.” <sup>x</sup>

17 v. “ And a sceptre shall rise out of Israel,”—“ that is, “ (saith the Chaldee Paraphrase) a king shall arise ; the Messiah “ shall be anointed, that shall rule all the sons of men.” So that

she burnt three more, and again demanded the price of the whole nine for the remaining three. As this extraordinary behaviour astonished Tarquin, he consulted the augurs, who blamed him for not buying the nine ; upon which the monarch gave the required price for the remaining three, and the woman disappeared, and was never afterwards heard of. These books, which were afterwards called the *Sibylline verses*, were committed to the custody of fifteen priests chosen for the purpose, and were carefully preserved, greatly revered by the Romans, and consulted on very solemn occasions ; but when the Capitol was burnt, in the time of Sylla, they were consumed in the conflagration. So great was this loss considered, that commissioners were sent into different parts of Greece to collect all the writings of the Sibyls that could be found ; but it is greatly questioned, whether the eight books now extant, (and which are the books quoted by Lactantius, pages 31 to 35 of this volume,) are the same : for, owing to the circumstantial manner in which they speak of Christ, they are supposed to have been fabricated in the second century, by the indiscreet zeal of christians, for the purpose of convincing the heathen. Waiving however the question of their authenticity ; and admitting even, for argument's sake, that they are not the original books, but a spurious composition of the date assigned to them ; they nevertheless possess a particular interest in regard to the subjects discussed in this volume. For as, in that case, they were doubtless intended to represent the prophetic views entertained by christians ; (or they would not have been so freely quoted by the orthodox Fathers ;) they afford us a good insight into the millenary opinions which prevailed in the second century. ED.

Christ must have his sceptre, as well as David and other kings ; and as he must have his gracious sceptre of righteousness over his people, so also his *constraining* and *destroying* rod, or sceptre of iron, over his enemies. y

17, v. " And he shall smite the corners (or *through* the corners) of Moab, and shall destroy all the children of Seth." The Septuagint is, " He shall break to pieces the Dukes of Moab ;" and the Chaldee is, " He shall kill the Princes of Moab, and shall unwall the children of Seth." This the Targum excellently expounds, ' that Christ shall have dominion over all the children of men.' For Seth being the son of Adam, given to him in the room of Abel ; and Cain's posterity being drowned in the flood, leaving only Seth's posterity in Noah ; all the world may now be truly called the children of Seth. And this dominion of Christ over all kings and nations is foretold in Psalm lxxii, 11, " All kings shall fall down before him, and all nations shall serve him." So in Philippians, where we have it in the *future* tense, long after Christ's *ascension*: " At the name of Jesus every knee *shall* bow, (*παν γονυ καμψη*) of things in *heaven* and things in *earth*, &c." z To this exposition Jarchi subscribes ; and Rabbi Maimony notably explains the whole prophecy, first of David, as the type, then of Christ; thus: " ' I shall see him, ' but not *now* ;' that is, *David*: ' I shall behold him, but not *nigh* ;' this is the king, *Christ*.—' There shall proceed a star ' out of Jacob ;' this is *David*: ' and a sceptre shall rise out of ' Israel ;' this is the king, *Christ*.—' And shall smite through the ' corners of Moab ;' this is *David*, as it is written (2 Sam. ii, 8.) " ' And he smote Moab, &c.: ' And he shall unwall all the sons ' of Seth ;' this is the king, *Christ*, of whom it is written, (Ps. lxxii, 8,) ' he shall have dominion from sea to sea.' ' And ' Edom shall be a possession,' i. e. to *David*; as it is said, (2 Sam. viii, 14,) ' and all they of Edom became David's servants: ' " ' And Seir shall be a possession ;' this is unto the king, *Christ*, ' as it is said, (Obad. 21,) ' and Saviour's shall come up on ' Mount Sion, to judge the mount of Esau, and the kingdom ' shall be the Lord's.' "

y Ps. xlv, 7 ; Heb. i, 8 ; Ps. ii, 9 ; Rev. xii, 5.    z Phil. ii, 10.

18, v. "Edom shall be a possession, &c." These Edomites (the posterity of Esau) became a possession to David ;<sup>a</sup> and hereafter, as it is written, they are to be a possession to Christ : "Who is this that cometh up from *Edom*, with dyed garments from Bozrah ? &c."<sup>b</sup>—intimating a corporal destruction of the Edomites by Christ. Seir is also Esau, for there Esau dwelt ;<sup>c</sup> therefore the Septuagint renders *Seir* by *Esau*.

18 v. "Israel shall do valiantly ;" against Esau and the rest of the enemies of the church. Thus Israel, according to his name, 'shall prevail as a prince,' with God and man ;<sup>d</sup> as it is written : "Through God we shall do valiantly, for He shall tread down our enemies."<sup>e</sup>

19 v. "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city:" that is, *of all cities*, as the Chaldee expounds it, viz. 'the cities of the peoples.'

vv. 20—22. These verses need no explanation.

v. 23. "Alas, who shall live when God doth this:" the Chaldee Paraphrase explains it, "woe to the sinners that shall live when God doth this."—The Targum Jonathan adds to it ; "when the Word of the Lord shall be revealed to give a good reward unto the just, and take vengeance on the wicked." To which let me add the Geneva notes : "Oh, who shall not perish, when the enemy, *Antichrist*, shall set himself up as God !"

v. 24. "And ships shall come from the coast of Chittim. and shall afflict Ashur, and shall afflict Eber, and he shall also perish for ever." The Chaldee expounds Chittim to signify the *Romans*. The old Latin explains it by Italy, which is all one in effect ; only the Roman monarchy was larger than the imperial seat of it in the kingdom of Italy. Chittim, or Kittim, was one of the sons of Javan, the son of Japhet, the son of Noah.<sup>f</sup> His posterity inhabited Greece and Italy, Cyprus and Cilicia ; (as Josephus affirms ; ) all which places also by turns were sometimes of the Greek empire, sometimes of the Roman empire. For these reasons, Chittim, alias Kittim, is sometimes taken for the Greeks, sometimes for the Romans ; both which in turn afflicted Ashur, and Eber,—that is the

<sup>a</sup> 1 Chron. xviii, 13.

<sup>b</sup> Isaiah lxiii. 1.

<sup>c</sup> Gen. xxxvi.

<sup>d</sup> Gen. xxxii, 38.

<sup>e</sup> Ps. lx, 12.

<sup>f</sup> Gen. x, 4.



Hebrews, or people of Israel. But the catastrophe is, ‘that *Chittim shall perish for ever.*’

Now these promises, in their full latitude and extent, were never yet fulfilled. This same star Christ hath not yet shined upon the hearts of the generality of the sons of Jacob. He hath not yet, as Christ, ruled as a king over all the sons of men. He hath not yet unwall’d all the children of Seth :” i. e. he hath not brought them off from their own confidences to submit to him ; or (as the Chaldee expounds before) he hath not had dominion over all the children of men. The whole world are not yet so much as *professors* of Christ ; nor hath Christ taken vengeance on them to this day : Chittim is not yet perished for ever ; but, partly under the Turk, and partly under the Pope, doth yet mischievously and mightily oppose Christ.

Nor can a wise man dream, that these things shall be fulfilled at, or after the ultimate day of judgment ; for then Christ’s dominion doth utterly cease. And this text further saith, “ when God doth this, who shall *live* ?” plainly signifying, that when Christ doth thus as a king, and rules over all the sons of men, there shall be a great corporal destruction of his enemies ; whereas the ultimate day of judgment is not the *killing*, but the *making alive* corporally all the wicked.

#### DEUTERONOMY,

#### *Chapter xxx, 1—10.*

This Scripture, to those who read with a cursory eye, may seem little to our purpose ; but being weighed, it is very ponderous, and will soon turn the scales. The sum of ‘obeying God’s voice, and keeping his commandments,’ so often here inculcated, is their keeping the *covenant* they made with God ; viz. that as God should be their God, so they should be his people. And it is upon Gospel terms even, that Moses treats with them in this place ; as is evident from verses 11—14 ; (viz. that the commandment was not far off, &c. but nigh, even in their mouth, and *in their heart* ;) for the Apostle Paul, ex-

pounding this very place, and applying it to the Jews, calls it—  
 “ the word *of faith*.” § And when the Jews shall obey ; (viz. believe the Gospel,) being brought unto *repentance*, (which is hinted at in the words ‘ call to mind,’ and ‘ returning,’ often so expounded, <sup>h</sup>) then the Lord shall deliver them from *all* their captivities, when and wheresoever they be. For Moses aims not at this or that particular captivity : the words of the promise are far more comprehensive, viz. “ If any of thine (he “ says) be driven out unto the *utmost parts of heaven*, from *thence* “ will the Lord thy God gather thee, and from thence will he “ fetch thee. And the Lord thy God will bring thee into *the* “ land which thy fathers possessed, and thou shalt possess it ; and “ he will *do thee good*, and *multiply* thee above thy fathers ; and “ (v. 6,) the Lord thy God will circumcise thine heart, and the “ heart of thy seed, to love the Lord thy God with all thine “ heart, and with all thy soul, that thou mayest live. And (v. “ 7,) the Lord thy God will put all these *curses* upon thine “ *enemies*, and on them that hate thee, which *persecuted* thee. “ And (v. 8,) thou *shalt return* and obey the voice of the Lord, “ and do all his commandments, which I command thee this “ day. And (v. 9,) the Lord thy God will make thee plenteous “ in every work of *thine hand*, in the *fruit of thy body*, and in “ the fruit of thy *cattle*, and in the fruit of thy *land*, for good : “ for the Lord will *again rejoice* over thee for good, as he re- “ joiced over thy fathers.”

Now let the ingenuous reader say, whether these promises were ever thus fulfilled ! Considering the time when Moses delivered them, they must relate to the whole twelve tribes ; but we know not that ever the ten tribes returned from their captivity : and we are sure by experience, that thousands of the two tribes are even now in captivity under the Turkish and Roman empires ; and thousands of them dispersed among the Indians, and also in Europe. So that the Jews themselves (not only the *unconverted*, but some that are *converted to christianity*,) confess these things never yet to have been fulfilled ; as I myself have been an ear witness from M. Melos, a Jew of Portugal, converted to the faith. And much less to the Jews so delivered,

§ Rom. x, 8.    <sup>h</sup> 1 Kings, viii, 46, 47 ; Is. xlv, 8 ; Lam. iii, 21 ; Luke, 15, 17.

as to have their *hearts* circumcised, or to be blessed with all temporal blessings, or to have all the curses put upon their enemies.

Indeed this very Scripture is by Nehemiah made the ground of pleading with God for the return of his people ; though the *two* tribes were already returned, and he among them. But he appears to have been clear, that the sense of this promise extended to the return of the whole twelve tribes, who should have a better settlement in their own land, than this embryo in the present state of two tribes did represent : and according to this apprehension his faith is strong, and his prayer fervent. And if the Jews should not be delivered from any one of the captivities that were to follow, then the promise of Moses, and the faith and prayer of Nehemiah would all come to nothing. Yea, if God only deliver *some* of them from their captivities, and not *all* of them, Nehemiah's prayer will not be answered, nor his desires satisfied, though wrought in him by the extraordinary working of the Spirit of God. (Neh. i, 8—11.)

Indeed the two tribes brought back were as an earnest, or first fruits, of the return of the remaining tribes ; and as an assurance of Christ's coming out of Judah ; and they were accordingly continued till that event came to pass. But this is very short of gathering the twelve tribes from among *all nations*, and from the *utmost end of heaven* ! The two tribes were only brought from Babylon to Jerusalem, which were not distant more than six hundred miles ; but what is this in comparison of the ends of heaven, which are counted from the north pole to the south ?

Therefore we conclude, that neither the promise of Moses, nor the hope and prayer of Nehemiah, are the one half fulfilled. But they shall be : the saints' prayers and hopes are not lost, though sometimes long sown before they spring up. The Apostle's prayer for the conversion of the gentile kings and nations was not answered till the time of Constantine the Great—three hundred years after. And the prayers of the saints under the altar shall be answered ; though it is now above 1500 years, and they are not fulfilled.

## Chapter xxxii, 15—44.

Verses 15—18 contain the sins of the Jews: “But Jeshurun (Jerusalem) waxed fat and kicked, &c.” Verses 19—34 describe the wrath and revenge that God would exercise upon them for those sins: “When the Lord saw it, he abhorred, &c.” Verses 35—44 represent God as comforting the Jews, and proving a terror to their enemies: “To me belongeth vengeance “and recompense; their (i. e. their enemies’) foot shall slide in “due time, for the day of their calamity is at hand, and the things “that shall come upon them make haste: for the Lord shall “judge (or shall plead the cause of\*) his people, and *repent him- self for his servants*, when he seeth that *their power is gone*, “and there is none shut up or left. And he shall say, Where “are their gods, their rock in whom they trusted? &c. Let “them rise up and help you, and be your protection. See now “that I, even I am He, and there is no God with me; I kill, “and I make alive; I wound, and I heal; neither is there any “that can deliver out of my hand. For I lift up my hand to “heaven, and say, I live for ever. If I wet my glittering sword, “and mine hand take hold on judgement, I will render vengeance to mine enemies, and I will reward them that hate me. “I will make mine arrows drunk with blood (and my sword “shall devour flesh) and that with the blood of the slain, and “of the captives, from the beginning of revenges upon the “enemy. Rejoice, O ye *Gentiles*, (see Rom. xv, 10,) with his “people; for he will avenge the blood of his servants, and will “render vengeance to his adversaries, and will be merciful to “*his land*, and to *his people*.”

Now the sins of the Jews we have known, and the judgements of God upon them; “their power is gone,” and they are “scattered into corners:” but we never saw or heard these promises fulfilled. For, first, we never knew by Scripture, history, or experience, that the nations of the *Gentiles* rejoiced with the Jews, as sharers in the same general salvation, according to Romans xv, 10. For this was certainly not effected in

\* So Piscator: “Causam populi sui aget.”



the Apostle's time: the two great streams ran cross-way in this matter. And whilst Christ was on earth, neither he nor his disciples preached in the way of the Gentiles, but kept close to the lost sheep of the house of Israel.<sup>i</sup> And when the Gentiles received the Gospel, the Jews had refused it.<sup>j</sup> Indeed the Jews were under spiritual blindness, (as the Apostle tells us,) and were to continue so, till the fulness of the Gentiles were come in.<sup>k</sup> So that instead of a reciprocal rejoicing in one another's *spiritual* salvation, they, with great indignation, conceive us to be in error; and we, with equal sorrow, conceive them to be in error. And as for *temporal* salvation, both Jews and Gentile christians were, after the Apostle's time, under the heathen Roman slavery; and from thence forward were the christians bloodily persecuted for three hundred years in the ten persecutions, and afterwards under the Pope: and the Jews to this day are dispersed as a despised people.

These things being premised, it follows of necessary consequence, that the general and bloody vengeance on all the enemies of the Jews has never been performed; and therefore we need not waste time in attempting to prove it.

#### PSALMS.

There are three principal heads of our position, most pathetically and emphatically prophesied and promised in the Psalms: FIRST, the *universal power of Christ*, both conversive and coercive; and, correlatively, the subjection of the *whole world* to Christ, either by consent or constraint;—SECONDLY, the *just time* of fulfilling this;—THIRDLY, the *sabbatism on earth*, which the saints are then to enjoy. The first and second I shall proceed to prove.

#### *Psalms ii and viii.*

The second Psalm is spoken to Jews and Gentiles, (verses 1, 2, and 8,) and is carried by the apostles past their own times to after generations. For the Jewish government, being then mixed with the Roman power, both of them, jointly concurring, did put Christ to death and persecute the apostles; upon which

<sup>i</sup> Matt. x, 5. <sup>j</sup> Acts xiii, 45, 46. <sup>k</sup> Rom. xi, 25.

the apostles convert the second Psalm, with a part of the eighth, into a prayer, and turn the bent of it both upon Jews and Gentiles. "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; (as in Ps. viii.) who, by the mouth of thy servant David hast said, Why did the *heathen* rage, and the *people* imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord and against his Christ, (as in Ps. ii.) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the *Gentiles* and *people of Israel*, were gathered together, for to do, &c." And now grant that signs and wonders may be done by the name of thy holy child Jesus."<sup>1</sup> The sum of their desire is, that God, according to his promise in these Psalms, (we have opened the *eighth* before,) would set up the power and glory of Christ over Jews and Gentiles, notwithstanding all their fierce opposition at present: and for a testimony that God did allow their application of those Psalms as right, and did accept of their prayer grounded thereon, he fills them with the Spirit, and shakes the place where they prayed.<sup>m</sup>

Now neither is this second Psalm yet fulfilled, nor the Apostle's prayer upon it fully answered. It is true, that about forty years after Christ's death, that great destruction upon the Jews, prophesied by Christ, came to pass;<sup>n</sup> and within a few years Herod came to a miserable end, as did also Pilate; and after him successively two and thirty Roman emperors.<sup>o</sup> And about three hundred years after the incarnation of Christ, Constantine the Great, being converted unto christianity, overthrew in battle his anti-christian colleagues that opposed it. But prophecies and prayers, like streams, run on in a current, still growing greater and greater in accomplishment, till they rest in the main ocean—the fulfilling of the whole design of God, according to the entire platform contained in all the promises. This Psalm therefore according to that rule was not fully accomplished, when the apostles turned it into a prayer. The majority of the Gentiles, and the obstinate Jewish people are

<sup>1</sup> Acts iv, 24—30.    <sup>m</sup> Ibid. v. 31.    <sup>n</sup> Matt. xxiv.    <sup>o</sup> See Acts xii, and Fox's Martyrology.

still of the same temper against Christ. And God hath not hitherto so “spoken to them in his wrath, and vexed them in his “sore displeasure, as to make them know that he hath set HIS “KING upon his holy hill of Sion; nor hath he given unto Christ “the *heathen* for his inheritance, and the *utmost parts of* THE “EARTH for his possession, to break them that are incorrigible “with a rod of iron, and to dash them in pieces like a potter’s “vessel, until kings and judges of the earth become wise, serve “the Lord in fear, &c.”

Mark accurately, that there must yet come a time, when Christ’s anger must be “kindled, *but as a little*,” and yet then must “*all* be blessed that put their trust in him.” (v. 12.) This ‘*little*,’ whether it be as to time or degree, (for מַעַט may mean either, or both,) must be in distinction from and comparison with that greater time and degree of Christ’s anger at the ultimate judgement; yet at this little time, *all* them that trust in Christ are to be happy. Now if you apply this period of anger on Jews and Gentiles to the time past, since the apostles quoted this Psalm, it is near 1620 years; which you cannot call *a little time*: neither have believers in Christ been at any time since then universally blessed. These wicked ones must perish and the trusters in Christ be blessed at some time of *eminent manifestation* of Christ, as “King of Sion;” which must be before he lays down his mediatorship and power at the end of all.

And observe, that those words in the seventh verse, “this day have I begotten thee,” are always applied to such evident manifestations of Christ; the latter being still greater than the former. As first, in this second Psalm, to the declaring the decree, and *proclaiming* him to be King; Secondly, to his *resurrection*; <sup>p</sup> Thirdly, in relation to his future appearing to set up that visible kingdom on earth of which we speak. <sup>q</sup> For not to repeat what I have said in page 61, &c. on those words of the Apostle,—“Unto which of the angels said He at any time, Thou art my son, this day have I begotten thee? &c.” “and when again he SHALL bring his first begotten Son into the *inhabited* world, he saith, Let all the angels worship him;”—I only add, be mindful of the Apostle’s ‘*shall*,’ used after

Christ had come in the flesh ; and that after the general judgement Christ, *as Christ*, shall lay down all his dominion over angels and men : for this '*shall*' must therefore relate to some middle time between.

*Psalm xxii, 27, 29.*

This Psalm is concerning the whole of Christ's passion : as is plain,—First, by the title, "A Psalm concerning *Aijeleth Shahar*," that is, *the hind of the morning* ; for Christ having been shut in the grave, rose and escaped away in the morning : and secondly, by the application of several passages by the Evangelist.<sup>r</sup> But though in the first scene it sets forth Christ's humiliation ; yet in the second, (beginning *v.* 22, "I will declare thy name unto my brethren,") it sets forth his exaltation. This the Apostle applies to Christ's manifestation in the sameness of nature with the sons of men, that in that nature he might taste death for every man, and at last declare that salvation to all the world.<sup>s</sup> And next we have the effect of his declaring God's name to the world ; viz. *effectual, general conversion* : "*All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee : for the kingdom is the Lord's, and he is the governor among the nations. All they that be fat upon the earth shall eat and worship ; all they that go down to the dust shall bow before him.*" We have the same general conversion and worship declared in Psalm lxxxvi, 9. "ALL NATIONS whom thou hast made, shall come and *worship* before thee, O Lord, and glorify thy name." And also in that shortest, but largely comprehensive Psalm, cxvii ; "O praise the Lord *all ye nations* ; praise him *all ye people* ;" which Paul evidently extends to the coming in of the fulness of Jews and Gentiles, rejoicing together as one Church.<sup>t</sup> Therefore, according to Paul, David had a most comprehensive view when he spake thesethings ; and therefore it must be fulfilled, according to its true latitude and elevation, without the mincing distinctions of men. For a seal of assurance whereof the close of this 117th Psalm hath three weighty clauses : first, that the *merciful kindness* of Jehovah to the sons of men is great ; secondly,

<sup>r</sup> Matt. xxvii, 37, 46. <sup>s</sup> Heb. ii, 9—16. <sup>t</sup> Rom. xi, 10, 11.



that the *truth* of the same Jehovah is *for ever*; thirdly, that by faith and hope in that mercy and truth, we should *praise Jehovah* with *Hallelujah*.

*Psalm xcvi, 7.*

3. "Worship him all ye gods." The importance of this place arises from the quotation of it by the Apostle in Heb. i, 6: "But when he bringeth again the first begotten into the world he saith also, Let all the angels of God worship him." This translation we have defended at page 61.

Now whether we read it *gods* with the Hebrew, or *angels* with the Greek, both terms equally include all kings, potentates, judges, or magistrates on earth, together with the principalities and powers in heavenly places. That the word 'angels' includes human principalities, is evident from the use of it in Malachi iv, 1, and in Revelation ii, 1; &c. Besides which the saints who shall hereafter judge the world,<sup>u</sup> will be made (*ισαγγελοι*) "equal to the angels."<sup>v</sup> That the word 'gods' has the same meaning is also evident from our Lord's application of Psalm lxxxii, 6: "Is it not written in your law, I said, Ye are *gods*? If he called *them gods* to whom the *word of the Lord* came;" &c.<sup>w</sup>

Granting then, that the Apostle's design in using this passage ("Worship him all ye gods,") might be limited to the proof, that Christ is above the angels; yet the connexion he gives it with his second coming into the world shews us, how we are to interpret the *first* verse of this Psalm: "The Lord *reigneth*; let the *earth* rejoice; let the multitude of isles be glad:" or, as it may be strictly rendered—"The Lord reigning the earth *shall* rejoice, and the many isles shall be glad." That 'the *Lord*' here means Christ, is clear from the very next quotation applied to him in Heb. i, 8, 9. "To the Son he saith, Thy throne, O God, is for ever and ever," &c. And Christ *had* reigned, in his ordinary providence and power, from the creation to the Psalmist's time; as appeared in his preserving his people in the flood, in the fire on Sodom, &c.; in his miracles in Egypt, the wilderness, and the Red Sea; and in his victories over the several

<sup>u</sup> 1 Cor. vi, 2.    <sup>v</sup> Luke xx, 36.    <sup>w</sup> John x, 34,

nations in Canaan, &c. But Christ has never yet *so reigned* as is described in this Psalm ; viz. That *all the earth* and the multitude of isles\* shall rejoice and be glad thereof. All the world of Jews and Gentiles must rejoice at the *manifestation* of his kingdom ; as it follows in the sixth verse : “The heavens declare his righteousness, and *all* the people see his glory :” but ‘*all people*’ never yet saw his righteousness and glory. ‘*All the gods*’ never yet worshiped him as Christ ; but, on the contrary, have generally despised, if not opposed Christ. And it will be too late and an unseasonable time for them to do it at the ultimate judgement, when no adoration or worship is then received from Christ’s enemies ; but sentence is given by him against them. The *time* therefore when this shall be fulfilled is, according to the Apostle, “When God shall bring his first-begotten Son again into the inhabited world.” When he brought him into the world the first time by incarnation, all the potentates and angels of men, the Scribes and Pharisees, Herod and Pontius Pilate, the Roman emperors and Senate of Rome, did not worship but refused him ; they persecuted him and his members most bloodily for near three hundred years ; after which the Arians, and next to them the Papacy, took their turns to maintain that stream of blood running down to our times. But when he shall bring his first-begotten Son again into the world in his *visible royal exaltation*, then they all shall worship him, excepting those that are ruined for their refractoriness. They shall then worship him as the angels of heaven do ; and the angels themselves shall then more *eminently* worship him, since they shall be more apparently his ministers and servants to dispense his mercy and justice in that great work, the setting up New Jerusalem, and the great restitution of all things.

*Psalm cx.*

This Psalm is so eminent, that it is quoted no less than seven times in the New Testament ; and is expounded of Christ’s

\* By *Isles*, according to a frequent Hebraism, is meant all the nations of the Gentiles ; as in Is. xli, 15. The reason of the phrase is, that the Jews, dwelling in the continent of Asia, counted all the world islanders that were divided from them by the Mediterranean Sea : whence also that phrase, ‘Isles of the sea,’ Esther x, 1 ; Is. xxiv, 15 ; and Ezek. xxvi, 18. Yea, to make all yet plainer it is twice said, ‘The isles of *Chittim* ;’ by which is often understood the whole Roman monarchy ; as in Dan. xi, 30 : and see also Jer. ii, 20 ; and Ezek. xxvii, 6.

*Session* at the right hand of God till all the world be made subject to him.\*

*Verse 1.* “JEHOVAH<sup>x</sup> said to my Lord, sit thou at my right hand until I make thine enemies thy footstool,” &c. By ‘*my Lord*,’ (אֲדֹנָי) is meant Christ, who according to his humanity is David’s *Son*, but according to his deity is David’s *Lord*; even as Christ himself expounds it: <sup>y</sup> and accordingly the Chaldee has it, “The LORD said to his WORD;” agreeably with John i, 1. And because Christ is David’s Lord, therefore the Psalmist himself infers, that he must rule over David’s posterity; though now, with many others, they be enemies. For how can we say converts are ‘*enemies*?’ or if by conversion they are become his friends, how can it be said they are his ‘*footstool*?’ They are then *one with Christ*, which is incompatible with their being his footstool. Therefore the plain meaning is, that Christ must so rule over all, that his very enemies must corporeally and visibly be *subject* unto his power: all which, observe, is made future even after his ascension, and his first sitting at the right hand of God. This is confirmed by Hebrews ii, 8: “Thou hast put all things under his feet; but now we *see not yet* all things put under him:” which words immediately follow the declaration, that Christ is ascended, being crowned with glory and honor. This text (“Sit thou on my right hand till I make thine enemies thy footstool;”) is indeed exactly parallel with that in Acts iii, 21: “Whom the heavens must receive until the times of the *restitution* (not *de*-stitution) of all things.”

The apostle Peter gives us further light in his quotation of this Psalm, in Acts ii, 32—36. “This Jesus hath God raised “ up, whereof we all are witnesses. Therefore, being by the “ right hand of God exalted, and having received of the Father “ the promise of the Holy Ghost, he hath shed forth this, which “ ye now see and hear. For David is not ascended into the “ heavens; but he saith himself, *The Lord said unto my Lord, Sit “ thou on my right hand, until I make thine enemies thy footstool*: “ therefore let all the house of Israel know assuredly, that God “ hath made that same Jesus whom ye have crucified both Lord

\* The Syriac calls it: “A Psalm concerning Christ and his victory over the devil.”

<sup>x</sup> So the Hebrew.    <sup>y</sup> Matt. xxii, 43, 44.

“and Christ;” (Κυριον και Χριστον αυτον.) For from hence we boldly conclude the sense of the Apostle to be, that by Christ’s ascension not only the Spirit was to be poured out,<sup>z</sup> but the house of Israel must know *assuredly* that he was there initiated, installed, and entitled to be Lord and Christ; which the house of Israel assuredly do not know even to this time.

The apostle Paul carries on this point yet further, in 1 Cor. xv, 24—29. “Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; for he *hath* put all things under his feet. But when he saith All things are put under him, it is manifest, that He is excepted which did put all things under him. And *when* all things *shall be* subdued unto him, then also shall the Son himself be subject unto him that put all things under him.” The words, “He *hath* put all things under his feet,” are in the past time, in reference to the dominion given to his type, Adam; but afterward the *future* (“when all things *shall be* subdued”) refers to Christ himself. And what is the purport of the Apostle’s comment here? Why *First*, He lays it down for a sure position, that the *end of all* is not till Christ hath delivered up the kingdom to God the Father. *Secondly*, He gives us a sign when he will so give up the kingdom; viz. when he hath put down all authority, rule, and power. *Thirdly*, He proves this from Psalm cx; *for*, saith he, “He must reign till he hath put all enemies under his feet:” which is all one with making his enemies his footstool. *Fourthly*, he intimates, that all things were not subdued unto Christ; for when he wrote he spoke of them as of things to come, viz.—“When all things *shall be subdued unto him*:” whereas, if they had come to pass, then also would THE END be come. And before that be done, death must be destroyed, which is one of the enemies to be put under Christ’s feet: which destruction is not merely moral or spiritual, but physical; so that there shall be no more death to the godly.<sup>a</sup> *Fifthly*, he says, That death is the *last* enemy that shall

<sup>z</sup> John vii, 39.    <sup>a</sup> Rev. xxi, 4.



be destroyed ; which is fulfilled to the godly at the beginning of the thousand years ; and when the thousand years are finished, death shall be removed from the wicked dead, to the end that they, with their companions, who a little before made head against Christ in his saints, may receive their final judgement. And death being here mentioned as an *enemy* to Christ's kingdom, must of necessity mean the abolishing of corporal death from the saints, at the beginning of the thousand years ; since the death temporal or eternal of the wicked is a *friend* to Christ's kingdom. And death being also placed as the *last* of the enemies of Christ and his Church, clearly intimates, that many others of his enemies must be *previously* destroyed. And this is confirmed by verses 51 and 52 : " Behold I shew you a " mystery ; we shall not all sleep, but we shall all be changed in " a moment, in the twinkling of an eye, at the *last* trump : for " the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." For Saint John tells us, that the *last* trumpet is the *seventh* ; so that six will have sounded before this : and he further saith, that the last end of all is not till the last trumpet. But there is a great interval and space within the time of the last trumpet, in which many things are to be done : for at the first blast of it the enemy so falls, that the kingdoms of this world become the kingdoms of the Lord, and of his Christ, in spite of all enemies and their anger ; the dead saints are raised, and a reward given to them :<sup>b</sup> but the whole space of this trumpet is the thousand years' reign of the saints, down to the last end of all, which shall not be till the *last end* of the *last trumpet*.<sup>c</sup>

I must yet consider one more place in which this Psalm is quoted. " Every priest standeth daily ministering, and offering " oftentimes the same sacrifices, which can never take away sins ; " but this man, after he had offered one sacrifice for sins for " ever,\* sat down on the right hand of God, from henceforth " expecting till his enemies be made his footstool, &c."<sup>d</sup> It is

<sup>b</sup> Rev. xi, 15—18.    <sup>c</sup> Rev. xx, 1—12, &c.    <sup>d</sup> Heb. x, 11—13.

\* Dr. Homes omits the words '*for ever :*' (εις το διηνεκες) : I have placed them, but pointed according to what I conceive with Bowyer to be the true sense. For the antithesis evidently is, that instead of offering the same *sacrifices* (plur.) *oftentimes* (πολλakis) he offered *one* sacrifice *for a continuance*. Ed.

here evident, that the Apostle applies this to explain the eminency of Christ's priesthood above the Levitical, in that the Levitical priests offered *daily*, Christ but *once*; they *oftentimes* the same sacrifice, he a *perpetual* one; they *took not away sins*, he *did*; they *stood as servants*, he *sat down as Lord*, according to Psalm cx.

This shews, that Christ did effectually attain to reign *spiritually*, in overcoming sin and Satan; which was witnessed by his making perfect atonement for the sins of all that are sanctified; and by his overcoming death and Satan in his resurrection, ascension, and assession at the right hand of God; whereby he got above all his enemies. And yet for all this the Apostle wrote, that Christ's enemies were not made his footstool; but (saith he) there he sits *from thenceforth expecting till* they be made his footstool: (which we on earth also expect :) all which plainly signifies, that Christ must have another government, another manner or degree of subduing his enemies, than this. But it is now time to look at the other verses of this Psalm.

v. 2. "The Lord shall send the rod of thy *strength* out of Zion: rule thou in the *midst of thine enemies*." Mr. Ainsworth, and our new Annotationists\* parallel this with Psalm ii; asserting, that as the Jewish expositors generally acknowledge that Psalm to be concerning the Messiah, there is equal reason to acknowledge this. Now as in Psalm ii, it is said, Christ shall rule his enemies with a *rod of iron*, and break the incorrigible as a potter's vessel; even so in this Psalm it is said, he shall rule with the rod of his *strength*. This cannot be restrained to a mere *spiritual* efficacy: for he is to rule in the midst of his *enemies*; and how can Christ rule enemies *spiritually*?

v. 3. "Thy people shall be willing (or *voluntaries*) in the day of thy power," (or *army*, as Ainsworth asserts.) Now Peter assures us, that the great day of Christ is a thousand years;<sup>e</sup> and we must grant that this day of power must signify a distinct, determinate time, when Christ's power shall most eminently appear. Whether therefore we take this in a *spiritual* sense of acting grace after conversion; or in an ecclesiastical sense, as

\* The *New Annotationists*, to whom our Author frequently appeals, are the *Assembly of Divines*, who in 1651 published the Bible with annotations, in two volumes folio. Ed.

<sup>e</sup> 2 Pet. iii, 8.

that Christ's people shall be assembled to his Church, whose increase shall be abundant as the drops of the dew, falling from the womb of the morning; or in a corporal sense, that men shall be willing to pull down Christ's antichristian enemies in the day of his *army*, raised up to that end;—and whether we apply it specially to the Jews, first chosen to be his people and Church; or generally to all sorts of nations;—when, I ask, since the incarnation, was there a 'day of power,' in which the generality of either sort, in any one of the said senses, were a willing people? On the contrary, ten for one in all ages are obstinate against Christ, and more especially the Jews. And therefore this must yet be fulfilled before the ultimate day of judgement, which doth not *mend* but *end* the incurable enemies of Christ.

v. 4. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." The Apostle first infers the exceeding eminency of Christ's priesthood above that of Aaron; <sup>f</sup> secondly, that Christ must be a *kingly* priest, and that at Salem. Now, seeing Christ, by the oath of God, was made king of *Salem*, (a contraction of *Jerusalem*,) we must expect that infallibly to be fulfilled already. He hath indeed at Salem visibly acted the *priest*; but he hath never yet visibly acted his *royalty* there; which it is clear he will do by the next verse;—

v. 5. "The Lord at thy right hand shall strike through kings in the day of his wrath." So that when Christ acts the king there, then the kings of the earth that submit not to him must be stricken through by the wrath of God.

v. 6. "He shall judge among the Heathen, and fill the places with dead bodies: he shall wound the HEAD (שׂוֹד not *heads*) over many countries." The words are plain for bringing Jews and Gentiles to submit to Christ, or they must 'be slain on heaps:' in fulfilling which, the Lord shall wound that same '*head* over many countries,' that is, ANTICHRIST. And then,

v. 7. "Christ shall lift up *his* head:" i. e. his *own* power shall be as visibly exalted above his capital enemy, as his enemy's power was exalted against him.

Thus we have proved from these Psalms two of the heads,

<sup>f</sup> Heb, vii.

touching Christ's kingdom yet to come, viz. the *universality* of Christ's power, and the *time* when to be fulfilled. Next follows the *third* head—the SABBATISM which the saints shall then enjoy.

*Psalm xcvi, 7—11.*

“To-day, if ye will hear his voice, harden not your heart, as  
“in the provocation, and as in the day of temptation in the  
“wilderness, when your fathers tempted me, proved me, and  
“saw my work. Forty years long was I grieved with this  
“generation and said, It is a people that do err in their heart,  
“and they have not known my ways : unto whom I swear in  
“my wrath, that they should not enter into my rest.”

This Psalm was penned by a Jew, and is first urged upon the Hebrews by Paul (also a Jew) by way of *exhortation* to hear Christ's voice, and not fail of entering into the rest of God, as their forefathers did in the wilderness ; and, secondly, by way of *assurance*, that some of the Jews (though they in the wilderness did not) *shall* enter into Christ's rest.<sup>§</sup> This the Apostle collects by a strong consequence thus : (see the Greek :) “For God saith, ‘*If they* shall enter into my rest.’ Seeing “therefore it remaineth that *some* must enter into it, and *they* “first evangelized entered not in through unbelief, He limiteth “again a *certain day*—‘To-day’—saying in David, after so long “a time : as it is said, ‘To-day, if ye will hear his voice, harden “not your hearts :’ ” so that long after the Israelites were entered into Canaan under the conduct of Joshua, the Psalmist saith, ‘To-day, &c.’ “For if Joshua, (the same as Jesus) had “given them rest, then would he not afterward have spoken of “another day. There remaineth therefore a SABBATISM to the “*people of God*.” Observe, the Apostle avoids the word *Jews* or *Israelites*, and uses a more general one, including both Jews and Gentiles that shall believe,—‘the *people of God*.’ Observe further, that he calls the rest a *Sabbatism* ; that is, a rest answering to the *Sabbath* that God appointed to man in the state of innocency. For by the Apostle's argument God so ordered it from the beginning, that one rest should aptly typify

§ Heb. iii, 7, to end ; and iv, 1—12.



another, in a descending line of order: the first Sabbath typified the rest in Canaan; and that in Canaan all other rests yet to come, whether spiritual, millennial, or ultimate glory.

But the precise question is, What rest does the Apostle here principally intend? The Jews had long enjoyed the *Sabbath* and *Canaan* rests; therefore these cannot be in the mind of the Apostle. And as to the *spiritual rest by grace* in the state of regeneration, &c., the Hebrews to whom Paul now writes knew this so well, that the Apostle needed not to use any arguments to prove it to them: “*Beloved we are persuaded better things of you, and such as accompany salvation.*”<sup>h</sup> Therefore at first sight one would be apt to think, that the Apostle must chiefly intend the *eternal* rest in ultimate glory: but pardon me if I cannot bring my spirit to believe this, for the following reasons.

FIRST, the Apostle needed not to labour (as in this place he does by several arguments) to prove to the Jews, that there is a state of ultimate glory and eternal rest therein; for this was in a good measure known even to the Heathen in their doctrine of *Hades*.<sup>\*</sup> SECONDLY, who will dare to say, that all the *souls* of them whose *bodies* fell in the wilderness went to the hell of the damned, and were *all* shut out from that *eternal* rest? For the Apostle saith precisely their *carcasses* (not their *souls*) fell in the wilderness:<sup>i</sup> just as the Scripture notes it as a mark of God’s favor) that though Nadab and Abihu were punished with death by fire, yet neither their bodies nor clothes were consumed;<sup>j</sup> and though the good old prophet was slain by the lion for his sin, yet was he not devoured or torn by the lion?<sup>k</sup> THIRDLY, the affliction of these Jews when Paul wrote to them was, that they were for the most part *scattered*; (as Peter and James shew more fully;<sup>l</sup>) and thereby prevented from the quiet enjoyment in their spirits, either in expectation or reality, of any sort of rest. For an outward rest is the fair opportunity to enjoy all sorts of rests. And therefore the Apostle strives with so many arguments to prove to them, that now, even after

<sup>h</sup> Heb. vi, 9.    <sup>i</sup> *τα κωλα*, Heb. iii, 17.    <sup>j</sup> Lev. x, 5.    <sup>k</sup> 1 Kings xiii, 18.  
<sup>l</sup> 2 Pet. i, 1; James i, 1.

<sup>\*</sup> Homer brings in the friends of the widows whose husbands were slain in the Trojan war, comforting them with this, that their deceased husbands’ souls were gone *εις ἀδης*, i. e. to the invisible world of eternal bliss. And see Plato, &c.

many and long dispersions, there yet remained to them, according to all the prophets, an *external* rest; and, as most suitable to his purpose, he takes up the comparison of the rest of God after the creation, and their rest on the Sabbath, and the rest that many of their progenitors had had in Canaan, as fit pledges of it. For as Peter spake to them not only of their spiritual rest, (which he allows them already to possess, when he acknowledges their '*precious faith* ;') but also of the external rest they should have for a thousand years in a new earth,—bidding them stick to the prophets, till Christ the day-star now ascended *should* arise upon them: even so Paul does here mainly speak of their outward condition, in which their spiritual was involved. And this is the more probable, because the disciples themselves, having seen Christ's incarnation, passion, resurrection, and transcendent miracles, did still inquire and look for a visible state of rest: "Lord wilt thou at this time *restore the kingdom unto Israel*?"<sup>m</sup>

Upon these considerations there is a strong impression on my mind, that, though a relative intimation of *internal* and *eternal* rest needs not to be excluded, the Apostle's main design is to hold forth the eminent *external* rest which the Jews shall yet enjoy on earth, being gathered into one Church with the Gentiles, and enjoying spiritual peace: for which end he calls it not *glory*, nor a state in the highest heavens; but a *Sabbatism*, and in the '*inhabitable world* ;'<sup>n</sup> and this he saith doth 'yet remain,' and 'to the people of God.' For a *Sabbatism* signifies a rest upon a *seventh*; (most likely in the seventh and last age of the world;) and its remaining signifies, that it is yet to be fulfilled. And further to explain this Sabbatism, the Apostle reminds them, that they had enjoyed a Sabbatism every *seventh day*; which was principally a rest on account of its immediateness to their *bodies*; though with it they had also a spiritual rest: out of which weekly seventh was formed their *petty jubilee* of the seventh year's rest, and their *great jubilee* of the seven times seven years; viz. beginning at the end of the forty-ninth year. He reminds them also of their rest in Canaan, which was a further kind of Sabbatism; for they divided the land of Canaan

<sup>m</sup> Acts i, 6.    <sup>n</sup> See on Heb. ii, 5, before treated.

in the fiftieth jubilee from the creation, which was a jubilee of jubilees; and when they returned out of Babylon, where they had been *seventy* years, it was about the *seventieth* jubilee from the creation.<sup>o</sup> The Apostle therefore saith in effect thus: "You must have a Sabbatism which must meetly correspond with the former seventh day rests, and to that in Canaan and the sevenths therein enjoyed; and thus to be a *corporal* rest, and *on earth*, as the others were. You have had the seventh day rest ever since the creation; and you have had your sevenths of rest in Canaan; and yet there is another Sabbatism, or septenary rest, still remaining." Now what other Sabbatism, septenary, or seventh of rest can we find out, but the *seventh thousand of years* before the ultimate general judgement? This we have shewn, in our first chapter, to be the opinion of the Rabbins.

Observe further, in regard to the various septenaries and jubilean periods enjoyed in Canaan; that in Hezekiah's time, being a time of great prosperity in Canaan, the prophet Micah says: "Arise ye, and depart, for this is *not your rest*, because *it is polluted*," &c.<sup>p</sup> Which intimates, that Micah, as well as Paul, looks at the rest that shall be *unpolluted*; as also in Rev. xxi, 27, "There shall in no wise enter into it any thing that defileth." And so St. Paul—"He that is entered into his rest, he also hath ceased from his own works."<sup>q</sup> In words it is in the *past* time; but in the intent and meaning it is *future*: as if he should say, "*When* any man hath entered, or *shall have* entered, into his rest." For Pareus observes, that the Greek (*εισελθων*) is in the Aorist, put for the *present*; but that the context is clearly for the *future*. For in the ninth verse it is, "there *remaineth* yet a rest;" and in the eleventh verse, "Let us labour therefore to enter into that rest." Sins are most properly our *own* works, "because, (saith Pareus) they are done by us, and not approved of God; so that then we begin to act this Sabbatism, when we cease from sin." This the prophet well confirms where he calls sin doing our *own* ways, finding our *own* pleasure, and speaking our *own* words. And therefore we (even though

<sup>o</sup> So Bucholcerus in his Ind. Chron.    <sup>p</sup> Micah i, 1; ii, 10.    <sup>q</sup> v. 10.

believers) are not yet entered into Paul's Sabbatism ; because we do not yet *totally* cease from those our own works.

But it is objected, that the third verse of this fourth chapter must imply a *spiritual* rest, such as every believer immediately enters upon, because the Apostle saith, " We, which have believed, do enter into his rest." To this Pareus well replies ; " We *have* not yet entered into his rest, but we *do* ;" meaning that *do* has a future signification : for there immediately follows the proof of a rest *yet remaining*, into which all believers shall enter. Theophylact therefore renders it in the future, as also the old Latin version ; (from whence learned men conceive, that it was thus in the ancient Greek copy, according to which that Latin translation was made ;) the Arabian translation is also in the future ; and so is Hutter's Hebrew translation. It is true, that by faith we presently enter into the rest of justification of our persons ; and into the rest of expectation, or hope, of the possession of glory :<sup>r</sup> but this will not serve to take in the whole sense of the Apostle, since he speaks of a rest '*yet remaining*,' and yet a rest "to them that do believe." Nor can this be meant of ultimate glory for this further reason, that we cannot be said there, in any tolerable sense, to enjoy a *Sabbatism*, or Seventh ; for if this *Sabbatism* be *eternity*, it is then swallowed up in an *infinite*, that cannot be numbered. But if this Sabbatism be a determinate time, bounded with two resurrections, (the one at the beginning, the other at the end,) then it will clearly stand numerable for a seventh. Yea further, unless this be understood of a *pure rest* on earth, how shall we be said to *Sabbatise*, as is intimated in a Sabbatism ? It is true, that in an ordinary sabbath a rest is signified and enjoyed ; but we may rest thus on another day : and every day indeed a believer hath several rests. But we must have, according to the Apostle, a *Sabbatismatical* rest—a rare word being used by the Apostle to signify a rare rest.

<sup>r</sup> Rom. v, 1, 2.



## ISAIAH.

## Chapter ii, 1—21.

v. 1. "The word &c. concerning Judah and Jerusalem." This verse plainly shews, that the prophecy is ultimately and plainly *concerning, for, or in behalf\** of JUDAH and JERUSALEM. For though at verse 6, the Jews are shewn the reason, why they should go into afflictions before they have the deliverance mentioned in this chapter; yet when it is said (vv. 2, 3,) "It shall come to pass in the last days, that many peoples shall say, come, let us go up to the mountain of the Lord, to the house of the God of Jacob, &c. for out of Zion shall go forth the Law, &c." there can be no less intended, than that this prophecy doth ultimately concern the welfare of the Jews, when they and the Gentiles being converted shall make one glorious christian Church on earth. The learned indeed grant,† that the promises in this chapter relate to the time of Christ's coming; and also that the Jews in a sublimer sense do understand them of the times of the Messiah: and one of them steps a little higher, and bids us compare Dan. ii, 35, where all the four metals of the image are utterly broken to pieces, and the little stone cut out without hands becomes a great mountain, and fills the whole earth.

vv. 2, 3. But it must be, "*in the last of days,*" or "*utmost end of days.*" (הַיָּמִים בְּאַחֲרִית) Therefore if the Prophet had looked at no further time than that of Christ's first coming in the flesh, he would not have called *that* "the last of days," since which have passed above 1650 years. "The last of days" properly signifies those after which *eternity* next and immediately follows; which it does after the completing of the thousand years of this visible kingdom.

"The mountain of the Lord's house shall be established on the *head* of the mountains, &c. (הַהָרִים בְּרֹאשׁ,) and *peoples*, (עַמִּים) shall come and say, Come ye, and let us go up

\* Heb. *ל* *super, propter, juxta, secundum*; Sept. *ὑπερ καὶ περὶ*. Symm. ut refert Nobilius et Drusius, pro. citat. Eus. *Ἀποδείξ.* lib. ii, p. 43, in Hier. pro Juda et Jerusalem.

† See Junius, Piscator, Alapide, Grotius, and the English Annotationists.

‘to the mountain of the Lord, &c.” This has not been hitherto fulfilled ; for as yet neither the visible power and glory of Christ, nor of his Church (so as for Gentiles to say, Come, let us go up, &c.) hath been established over the Pope, (the *head* of the seven hills of Rome,) nor over the Turk, (the *head* of the four hills of Jerusalem,) nor over the height of power and glory of the hills of the generality of the *peoples*, or nations of the world. The Church at Jerusalem, such as it was, in the time of Christ, was in captivity under the heathen Roman empire ; and presently after Christ’s death persecution scattered the christians from Jerusalem. And within forty years (or thereabout) after Christ’s ascension the temple of Jerusalem was destroyed, and after a while the city ; and for about three hundred years onward, the Church of Christ was extremely persecuted by the heathen Romans ; and presently after the time of Constantine they were sorely persecuted by the Arian heretics. So that instead of all nations going up to the house of the Lord on the top of the mountains for divine worship, christian Jews and Gentiles were *scattered* among all nations. And though there was a handful of several nations at Jerusalem ; (if they were Gentiles, and not rather Jews ;) yet this was far from *all nations flowing* to it and saying, Come, let us go up to the house of the Lord, and he will teach us of his ways, &c. : for the generality of those very men mocked the apostles, whilst they taught them *the ways of the Lord*.

v. 4. Nor hath Christ hitherto so “judged among the nations, ‘and rebuked many people, that they have beaten their swords ‘into plough-shares, and their spears into pruning-hooks, so ‘that nation hath not lifted up sword against nation, neither ‘learned war any more.”

vv. 10—17. Nor have “men so dreaded the majesty of the Lord, that they have hid themselves ;” neither have “the lofty looks of men been humbled, and their haughtiness bowed down ; so that *the Lord alone hath been exalted*, &c.” Alas ! ever since Christ’s coming in the flesh, the whole world generally hath been very high and proud against the Lord Christ ; *Antichrist* hath been much exalted ; and the Lord—his honor, his cause, his people—have been trampled on. In the time of Constantine indeed, some little was done in the Roman empire for the Church

of Christ ; but anon Arianism arose, then Popery mounted up, then ‘ the beast : ’ the Church is put into a wilderness condition ; the witnesses prophesy in sackcloth 1260 years ; which are not yet expired, for they have not yet lain dead in the grave three days and a half.

*vv.* 18—21. Once more *this* is not accomplished, “ That all ‘ idols are abolished ; that God hath so shaken the earth, that ‘ he hath made the inhabitants thereof to cast away all their ‘ idols, and to hide themselves for fear.” The territories of the Papacy are full of idols ; as well as heathen countries.

Nor can it be rationally imagined, that these things shall not be done till the ultimate day of the general judgement ; for then there is no time to “ establish the mountain of the Lord’s house ‘ upon the top of the mountains, nor for the word to proceed out ‘ of Zion, nor for men to run and hide from the presence of the ‘ Lord ; ” for the sea and grave, &c. shall give up their dead, and all good shall be turned into an eternity of absolute glory.\*

### *Chapter ix, 6, 7.*

“ For unto us a child is born, unto us a son is given, and the ‘ government shall be on his shoulder, and his name shall be ‘ called Wonderful, Counsellor, the mighty God, the everlasting ‘ Father, the Prince of peace. Of the increase of his govern- ‘ ment and peace there shall be no end, upon the throne of ‘ David and upon his kingdom, to order it and to establish it ‘ with judgement and with justice from henceforth even for ‘ ever. The zeal of the Lord of hosts will perform this.”

This text is very comprehensive, apparently grasping within its arms a large tract of time, from Christ’s incarnation throughout all the process of his government until the end of the ultimate judgement ; as the words “ from henceforth and for ever ” do express.

It is not worth while to contend with the later Jewish Rabbins who say, that this text is meant of *Hezekiah* : the more ancient Rabbins and Talmud, and their Targum, are contrary to that, interpreting this text of the MESSIAH.

\* The Reader may for more on this head consult Mr Mede’s *Diatriba* pars 4, which has come out since I penned this.

Leaving therefore all improbable conceits of men, let us inquire concerning the excellent state that shall be set up under the government of the Messiah, before the ultimate judgement.

Our recent Annotationists make for me a fair preface, meetly conducing to the true sense of the words: "That the deliverances (say they) of God's people, and the pulling down of such mighty *potentates*, whether *secular or spiritual*, may not seem impossible and incredible, the Prophet now proceedeth to declare who it is, and what manner of person, by whom all that hath been said shall be effected; even the Messiah, the eternal Son of God, whom God shall raise up to be the king and governor of his Church." But we have a more sure word to confirm this interpretation in Luke i, 31—33. "And the angel said unto Mary, &c. thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his *father* DAVID, and he shall reign over the house of JACOB *for ever*, and of his kingdom there shall be *no end*."

Now lay this of Isaiah and Luke together, and then note their meaning. First, they speak not of *spirituals* only, but also of *temporals*. The word 'for,' in the beginning, demonstrates an assurance of the deliverance of Israel, as set forth in verses 4 and 5; viz. "Thou hast broken the yoke of his burthen, and the staff of his shoulder, and the rod of his oppressor, as in the day of Midian,\* &c. and it shall be, as with battle and blood, so with burning and fuel of fire." For these words cannot without violence be wrested to signify only spiritual deliverances, as our Annotationists also affirm with us. "Having declared (say they) the greatness of their joy, he proceeds to shew the ground of it, their deliverance and freedom from the straits and thralldom of their enemies, as well *corporal* as *spiritual*." Secondly, these words shew that Christ was invested with these attributes and omnipotential properties "on purpose to multiply his principedom," and "for peace without end." (See the Hebrew.†) Moreover the words *principedom*,

\* The reference to *Gideon's* victories shews again that spiritual deliverance alone is not intended.

† The Jews observe that the close shut  $\square$  *mem*, in the *middle* of a word, as



*government, and for peace*, spoken in a way of prophecy of what should be added to the Church above that they enjoyed already, cannot but signify more than spirituals. Thirdly, this is yet more apparent by what follows both here, and in Luke i, 32, of the “Messiah’s sitting upon the throne of *David*, and upon his *kingdom*, to establish it with *justice* and *judgement*.” For it needs not that Christ should sit on David’s throne and kingdom in order to *spiritually* govern, and keep in peace his universal Church; nor is there need to assert the *perpetuity* of Christ’s spiritual kingdom, that it should be for ever. Further, the great engagement at the close, “the zeal of the Lord of hosts will perform this,” must of necessity signify something more, than the ordinary thing of Christ’s having a spiritual kingdom on earth; for what need of such a solemn protest, to signify the performance of that which had been long since done. Fourthly, these two texts import, that after there should be an *interruption* of the sitting of David’s race upon David’s throne, it should sensibly appear that Christ should possess that throne. For the whole earth had long before been given up to the rule of Christ, to be governed by his invisible providence;<sup>s</sup> and in all ages Christ hath continually poured down his judgements upon the wicked, as Peter proves in his second Epistle, chap. ii. And the Church was also given to him from the beginning,<sup>t</sup> which he hath ever preserved on earth in all ages since by his spiritual power and grace. But the line of David’s race hath been broken off from his throne; nor hath Christ been upon it at all, in any visible manifestation: therefore this last must be a great part of the meaning of Isaiah and Saint Luke;\* and that to be performed for ever, that is, so as no visible power must reign after him. Fifthly, Isaiah prophesies in the time of the division of the kingdom of the Jews into Judah and Israel;<sup>u</sup>

here in לְבָרָה (which ב properly is a *final* letter) signifies the *stability* of the thing spoken of; as open מ *mem* (which מ properly is a *middle* letter) in the *end* of a word signifies *brokenness*,—as חָבַל in Nehemiah ii, 13 means the brokenness of the *walls* there spoken of: which observation I mention not as a foundation strong enough for me to build upon, but merely to declare the opinion of the ancient Jewish Rabbins concerning the stability of the Messiah’s kingdom.

\* As Piscator expresses it, “In solio Davidis tanquam hæres regni, et filius Davidis sedebit Christus. confer. 2 Sam. vii, 12, &c.

<sup>s</sup> Compare Gen. i, 26, &c. Psalm viii, and Heb. ii, 7, 8. <sup>t</sup> Compare Gen. iii, 15, and Rom. xvi, 20. <sup>u</sup> Is. i, 1.

and yet Saint Luke tells us,<sup>v</sup> that this must be fulfilled by Christ's reigning over the *whole house of Jacob*, which contains all the twelve tribes, made up of Israel and Judah ; even as the throne of David also was over both Judah and Israel. Finally, all these must be so fulfilled, that Christ must appear to be 'wonderful' and 'mighty;' and to 'increase in his government,' according to Isaiah—to be 'great' according to St. Luke.

Now surely this text was not fulfilled in the return of the Jews from Babylon ; since the ten tribes did not then return, to make up the house of Jacob, or the kingdom of David : and besides, of that prosperity there was soon an end. Nor has Christ ever yet sat upon the throne of David ; nor has the *visible* government been upon his shoulders ; but rather on the shoulders of the Roman Emperor, or the Pope, or the Turk. Nor has it been fulfilled in Christ's *spiritual* government : for this spiritual government, (if we may so call Christ's giving ordinances and grace,) extending itself to Gentiles equally, if not more, than to Jews, what pre-eminence is thereby given to *Jacob's* house, or David's throne, more than to the houses or thrones of Constantine, or Queen Elizabeth, or any other christian monarch ?

### *Chapters x, xi, xii.*

*Chap. x.* In this chapter the Lord threatens Judah, that, for their hypocrisy in religion, and their unrighteousness in their dealings, he will send against them the Assyrian. But it is also threatened, that because the Assyrian would afflict the Jews without consideration of God's hand in it, and manage the rod with insolent cruelty, God will bring destruction upon the Assyrian for deliverance of the Jews. The confirmation of this deliverance (as is the manner of God in the prophets) hath its foundation laid in the sending of Christ, chap. xi, 1—5. So that although in Hezekiah's time, wherein Isaiah prophesied, the host of the Assyrians were destroyed to the number of 185,000 by the angel of the Lord ;<sup>w</sup> and again, in the time of Judah's captivity in Babylon, they were overthrown with a

<sup>v</sup> Luke i, 33.    <sup>w</sup> 2 Kings xix, 35.

mighty destruction by the Medes and Persians;<sup>x</sup> yet this is not the *whole* of the threat against Assyria: for it is carried on still in Zach. i, 15, to the end of the chapter, though at that time Judah was returned. And according to the length of the foundation of this same prophecy of Isaiah, must the superstructure be extended; viz. to the coming of Christ; which coming, not being restrictively determined to his *first* coming at his incarnation, must be left at large to reach to his second coming at the great restoration;\* which also his ‘judging and smiting the earth’ seem to require. The context saith, (Isaiah x, 24, &c.) “Thus saith the Lord of Hosts, O my people, that dwellest in Zion. Be not afraid of the Assyrian: he shall *smite thee with a rod*, and shall lift up his staff against thee *after the manner of Egypt*. For yet a very little while, and the indignation shall cease, and mine anger *in their destruction*, &c. And in that day *his burden shall be taken away from thy shoulder*, &c.” Now in Hezekiah’s time the Assyrian did not smite the inhabitants of *Zion*, but were themselves smitten by the angel of the Lord, as before mentioned. Nor was the *burden* of the Assyrian taken away from off the shoulder of the dwellers at Zion at their return from Babylon, by a destruction on those under whom they were then in captivity; for the Lord stirred up the spirit of Cyrus their king voluntarily to let them return.<sup>y</sup>

*Chap. xi.* And further, the apostles bring down many passages of Isaiah xi to the transactions of their own times and downwards, applying them to the coming of Christ,—yea to His coming, even after his ascension. See for example Acts xiii, 22—42, which takes in the *first* verse. And again, Rom. xv,

<sup>x</sup> Dan. v, 30.    <sup>y</sup> 2 Chron. xxxvi; Ezra i.

\* Mr. Mede’s notion is, that the old prophets for the most part spake of the coming of Christ *indefinitely*, without that distinction of *first* and *second* coming, which we have more clearly learned in the Gospel. For this reason, those prophets (except Daniel who distinguishes those comings) speak of the *things* which should be at the coming of Christ indefinitely and altogether; which we, who are now more fully informed by the revelation of his Gospel, must severally apply, each of them to its proper time. Which notion of Mr. Mede is the more to be acknowledged, in that it may appear by many instances from the creation hitherto, that the grand promises of great deliverances have their successive and gradual fulfilling, from their first promulgation unto the end of this world, of which daily experience produces fresh testimonies.

12, takes in the tenth verse, which the Apostle draws down to Christ then ascended, and gives us this sense of the Prophet : that Christ is not only the *object* of faith to the Gentiles ; but that the Gentiles shall be his *subjects*, he reigning over them. How *reigning* over them? Mark well the Apostle's words. " Again there shall be a root of Jesse, and he that shall *rise* to *reign* over the Gentiles, in him shall the Gentiles trust." His reigning, as in relation to *David*, does not commence from his incarnation ; but he shall *rise* to reign : which is spoken by the Apostle *after Christ's resurrection and ascension*, and rendered by our translators in a future sense—"He *shall rise* to reign." Yea, follow the words to the original, and you will see, I think, yet more : *εσται ἡ ρίζα του Ιεσσαί και ὁ ανισταμενος αρχειν*, &c. " There shall be a root of Jesse, and he shall *rise again* to reign over the Gentiles, or stand up *again*, to reign over them." This the prophet Daniel calls " His standing up as a great *prince* to deliver his people ;"<sup>z</sup> which shall begin, saith the Angel, 1290 days (that is, so many *years*) from " the ceasing of the daily sacrifice," and shall be 45 years in finishing, ere all the Jews' enemies shall be thrown down : after which immediately begins the great restitution of all things and the resurrection of the saints, Daniel standing up in his lot.

Again, in the fourth verse, the Prophet says, that Christ " with " righteousness shall judge the poor, and reprove with equity, " for (or in behalf of) the meek of the earth, and shall smite the " earth with the rod of his mouth, and with the breath of his " mouth shall he slay the wicked." Now Christ did not reprove in behalf of the meek nor slay the wicked at his first coming in the flesh ; but this is extended by the Apostle, 2 Thess. ii, to future times, when Christ shall destroy Antichrist, who was not revealed when the Apostle wrote.

So in verses 6—8 it is said, " that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, &c." meaning the restitution of the creatures from the enmity of the curse by Adam's fall, according to Rom. viii, 19—23, which never yet was accomplished. I know that many understand this part of the prophecy metaphorically, of men by nature

<sup>z</sup> Dan. xii, 1.



fierce as beasts, who were to be made tame and loving by the power of the Gospel at Christ's first coming; for it is too common a fault in writers to take the scent from former expositors, and to run with full cry after them. Calvin indeed more reasonably asserts hence the change of the nature of *wild beasts*, and the restitution of the *creation* as at first.\* And with this the analogy of other Scriptures concur; viz. Rom. viii, 19, &c. Ps. viii, and Heb. ii, fully opened before. And while some insist "that an agreement among men by the power of the Gospel" is the proper meaning of this place; they would give us more satisfaction, had they shewn us an effect of the Gospel at Christ's first coming, answerable to the mind of this prophecy; viz. that it should exceed the agreement and peace that were in the national church of the Jews before Christ's coming. But this they cannot do; for as Christ himself at his first coming said, "I came not to bring peace, but a sword, and to set those of the same family one against another;" so we know by the histories of the four Evangelists, and by the Acts of the Apostles, that great oppositions, mighty tumults, and hideous persecutions followed Christ's first coming, and continued from age to age; so that the small first-fruits, that were reconciled to God and to one another upon Christ's first coming, are drowned as it were in the ocean and sea of enmity, that from thence forward until now remains with great animosity. And therefore we believe another sense of these words; viz. that at Christ's next appearance there shall be a general peace between men among each other, and also between them and the creatures, as it follows in the next argument.

"They shall not *hurt*, nor *destroy*, (observe the words, not *destroy*, nor so much as *hurt*) in all my *holy mountain*." And lastly, observe the confirmation of all, viz. "That the *earth* shall be full of the knowledge of the Lord, as the waters cover the sea." (v. 9.) Now though there was an increase of knowledge at Christ's first coming, which, like the stream from a fountain, the further it ran, the larger it was; yet from that time until now the knowledge of the Lord hath not increased to a *sea*, to *cover all the earth*, so as to drown all iniquity and opposition

\* See Calvin *in loco*; see also Mayer and others.

against Christ or christians ; and so as to work in men such peace, as that there shall be neither *destroying*, nor *hurting* in all the holy mountain. At least three parts out of four of the whole world hath not been filled with the knowledge of the Lord ; but have made opposition against it, hurting and destroying, and that too *in* the holy mountain ; whether we take it strictly for *Zion*, or largely for the *Church* wheresoever seated.

Further, it follows in the tenth verse : “ And in that day there shall be a root of Jesse, which shall stand for an ensign of the “ *peoples* (עַמִּים) to it shall the *Gentiles* seek ; and his *rest* shall “ be glorious.” In which words the Prophet mainly looks at the great call of the *Gentiles* ; as the apostles (the best expositors) have since alledged them, Rom. xv, 8—12. We have just seen how generally the *Gentiles* have and do oppose the Gospel to this day throughout the world ; so that the words, “ *his rest shall be glorious,*” more evidently demonstrate, that this place of Scripture, as to the main intent, is not yet fulfilled. For if we will understand *inward* rest, the believing saints before Christ’s incarnation had it ; and the apostles also in their troublous times.<sup>a</sup> And if we would understand here *eternal* glory ; yet we cannot, for two reasons : first, because it is said, that unto the ensign, Christ, the *Gentiles* shall *seek* ; (which cannot consist with eternal glory—no seeking then ; ) secondly, because it is said, verse 11, “ And it shall come to pass in *that* “ *day*, that the Lord shall set his hand *again* the *second time* to re- “ cover the remnant of his people, &c. from *Assyria*, *Egypt*, “ *Pathros*, &c.”—all inconsistent with the state of eternal glory.

v. 11. Observe well, the Lord must set his hand *again* the *second time*, to recover the remnant of his people from the fore-mentioned places. Now when Isaiah prophesied, the Lord had not recovered his people from captivity in Assyria the *first* time ; for the two tribes of Judah and Benjamin had not yet been captive, nor the ten tribes either, for ought we can find. For, according to Bucholcerus, Isaiah prophesied forty years before the captivity of the ten tribes, and above seventy years before the captivity of the two tribes. But before this text can be fulfilled, they must have been in captivity in Assyria the first

<sup>a</sup> Psalm cxvi, 7 ; 2 Cor. vi, 10.

time, and be *delivered* the first time ; which at the most can only refer to the return of the two tribes : nor can we find where, at the soonest, to place the recovering God's people the *second* time, but in that period when he shall bring back the rest of the tribes, (viz. the ten tribes, which were, and still are, in Assyria,) from Assyria, and from Pathros, and Cush, and Elam, and Shinar, and Hamath, and from the Isles of the Gentiles.\*

But this expression—"Again the second time, &c."—may not only import *two parts* of the recovery ; or the deliverance of the whole twelve tribes from Assyria—the first time of the *two* tribes, the second time of the *ten* tribes : but *two distinct times* of deliverance of the *twelve* tribes,—the two tribes and some of the ten, in the first instance, but more especially the two. For God's setting his hand *the second time* to recover his people out of Assyria, &c. cannot be limited to the return of the two tribes under the conduct of Zerubbabel and Joshua with Ezra ; for this was but the first time. They are again scattered ; and the ten tribes, as well as the two, are his people ; and the promise is, Rom. xi, of saving *all Israel*. Therefore the whole work of restoring all the twelve tribes now lies on God's hands ; and that restoration must also be from Assyria, Pathros, &c.

v. 12. Furthermore, "He shall set up an ensign for the *nations*, or *Gentiles* ; (that is, for the unbelieving people without the Church, that had not yet received the word ; ) and shall assemble the outcasts of *Israel* (that is, the *ten* tribes) and gather together the dispersed of *Judah* (that is, the *two* tribes) from the

\* Mention is made in Gen. x, 14, of a people called *Pathrusim*, whose place or land of habitation may very fitly be called *Pathros*. It was a province of Egypt, according to Jer. xl, 1, 15, and Ezek. xxix, 14, and xxx, 14, which see. And those Pathrusim were of the lineage of Mitsraim or Egyptius ; see Gen. x, 14 ; 1 Chron. i, 12. But others say, it signifies *Parthos*, the Parthians of the country of Parthia, which is on the borders of Media. Others again, that it may be *Petra* in Arabia (of which see Isa. xvi, 1. "the land from *Sela*," or as it is in the margin, *Petra*) whence Arabia Petrea. Others say, it is a part of *Lybia*, inhabited by the *Pharusii* mentioned by Pliny and Ptolemy, and seated near the Atlantic Sea. Of the Jews being scattered, even in the apostles' times, in the said Parthia, Media, Egypt, Lybia and Arabia, we read in Acts ii, 9—11. *Cush* is Ethiopia : compare chap. xviii, 1. *Elam* is Persia. *Shinar* is a region in Chaldea ; see Gen. xi, 28 ; Jer. ii, 24 and 35 ; Ezek. xxiii, 16. And of their scattering, even to the apostles' times, in Elam and Mesopotamia, which was part of Chaldea, see also Acts ii, 9—11, and 1 Peter i, 1. Hamath is *Cilicia* in Asia the less. Of their scattering there, see likewise the places before mentioned. Paul also, a Hebrew, saith of himself, that he was born at Tarsus, a chief city of Cilicia.

“*four corners of the earth.*” Observe how distinctly the Prophet here names “the *Gentiles*,” “the outcasts of *Israel*,” and “the dispersed of Judah;” and that the elect of all *Jews, Israelites and Gentiles*, must be called and gathered together from the four corners of the earth, (that is, from all parts of the world,) which is larger than Babylon. This however is not done to this day, but Jews and Israelites are still found dwelling in all quarters of the world, as travellers and seafaring men behold with their eyes, and the Rabbins confess in their books.

*v. 13 to the end*: the sum whereof is, “That all envy between Judah and Ephraim shall cease; and that all other that will not obey and comply with the Jews, in a right Gospel worship of God, shall be destroyed;—viz. the Philistines in the west, and the people of the east, all them of Moab, Ammon, Edom and Egypt;—and there shall be *a way for the remnant of the Jews from Assyria*, as there was when they came up out of Egypt.” But none of their enemies have been destroyed, neither do any nations comply with them in point of religion to this very day.

*Chap. xii.* Lastly, it appears by the *twelfth* chapter (the seal of the eleventh) that the prophecy of the eleventh chapter is not yet fulfilled. For the Jews *never* yet were so delivered, as to be enabled with propriety to sing that song of thanksgiving contained in the twelfth chapter. Their harps are hung up, as at their scattering in Babylon. I myself have heard some of them bemoaning themselves, that this their last captivity, or dispersion, is longer than any before. They have not hitherto (as it is in that song, verse 4) “declared the name and famous acts of God among his peoples;” but rather, in refusing Christ, have obscured his name. Nor have they (as in *v. 5*) “praised God for the excellent things that He should do for them in all the earth.”

Now let the wise and understanding Reader review all that hath been said, and be judge himself, whether this eleventh chapter of Isaiah hath been fulfilled to this day. And if not, sure he will not dream of its fulfilment at the ultimate judgement; there being something, almost in every verse, inconsistent with that time. For then no “*government*” will be remaining in Christ’s hands; (1 Cor. xv, 28, &c.) there will



be “no dwelling of the wolf and lamb together ;” no “lifting up of an ensign,” to bring men to a seeking after Christ ; no “filling the earth with the knowledge of the Lord, &c.” Therefore, as sure as God is true, this is yet to be fulfilled *before* the ultimate day of judgement.

Chapter xiv, 1—7.

It is worth noting, that our new translators, even in those episcopal times which were so adverse to our point, do nevertheless concur with us so far, as to give us the *contents* of the chapter in these words,—“God’s merciful *restoration* of *Israel*.” And they speak well, and are not alone in their opinion ; the stream of interpreters generally concurring, that this chapter intends, *God’s joining both Jews and Gentiles into one Church*.

But some may be apt to imagine, that this making Jews and Gentiles into one Church or sheepfold (John x) was fulfilled when the Gentiles were converted in the Apostles’ time, beginning in Acts x. But they utterly mistake, if they so think. For those Gentiles, and downwards, were but substitutions and subrogations of them, whilst the Jews fall off, till the *fulness* of the said Jews shall be brought in ; and *then*, and not till then, is “the fulness of the Gentiles” brought in with the Jews into one Church. So that the fulness of the *Gentiles* is not yet brought in ; much less the fulness of the *Jews*. For whilst Christ called the Jews, the Gentiles hung off ; and whilst he called many Gentiles, the Jews generally fell off. For thus the Apostle tells us in Rom. xi, 30,—“As ye Gentiles in times past “have not believed God, yet now have obtained mercy through “the Jews’ unbelief ; even so also have the Jews now not believed, that through your mercy they also may obtain “mercy.” So that the Jews and Gentiles, for the generality, have been like two buckets in a well,—if one were full, the other was empty,—thus continually keeping their vicissitudes, and by turns embracing or rejecting the word of Christ.

The Apostle further shews us the distinct *graduals* thereof, giving two to each of them. The two of the Jews are thus ; first, their *root*, or first-fruits, or *initiation* ; secondly, their branches,

or lump, or fulness.<sup>b</sup> The two graduals of the Gentiles are thus : “ *Some* wild branches ;” secondly, *their fulness*.<sup>c</sup> Then mark the close of the Apostle concerning both : “ When the *fulness* of the *Gentiles* shall come in, then *all Israel* shall be saved ;”<sup>d</sup> quoting several prophecies of the Old Testament to prove the same. Whence we must necessarily infer, that the conversion of the Jews and Gentiles heretofore, and downward until now, are still but the root, first-fruits, and beginnings ;—most of the Jews, and most nations of the Gentiles, not knowing the Lord Christ to this day. Secondly, Jews and Gentiles are not to this day one Church, according to this prophecy of Isaiah xiv,—that “ the strangers of the Gentile nations shall be joined to the Jews, and shall *cleave* to the house of Jacob : and according to the stating of the question by Saint Paul ;—“ That when the fulness of the Gentiles shall come in, all Israel shall be saved.” This will be plainer if we carefully scan all the passages in this text.

v. 1. “ For the Lord will have mercy on *Jacob* and will yet choose Israel.” *Jacob* and *Israel* must here necessarily comprehend the *ten* tribes as well as the two ; for Isaiah prophesied long after the division of the whole twelve tribes into two kingdoms, and therefore well knew the distinction between Judah and Israel.<sup>e</sup> And again when he saith, “ Strangers (or *Gentiles*) shall be joined with them,” (that is, with Jacob and Israel,) he could not intend to leave out the greater part of Israel, to whom those strangers are to be joined. Neither indeed has it been fulfilled in the *two* tribes ; since at the return from Babylon, Gentiles joined not with them : nor was it done at the joining of the two handfuls, the one of Jews, the other of Gentiles, in the history of the Acts of the Apostles ; since they could no way answer to *Jacob*, and *Israel*, and *strangers*, indefinitely spoken. I have often admonished, that the grand promises, touching Christ’s kingdom, have their gradual, successive, progressive impletions. Judah returning from Babylon was a type. The conversion of a handful of them in the Apostle’s time was but the first-fruits ; (Rom. xi ;) but the *fulness* of Gentiles and Jews is yet behind

<sup>b</sup> Rom. xi, 12, 16, 18.

<sup>c</sup> vv. 11, 25.

<sup>d</sup> vv. 25, 26.

<sup>e</sup> Compare chapters i, 1, and xi, 12.

v. 2. Again, we have not seen, that christians have been “servants and handmaids” to the Jews, in a right religious harmony and compliance: for that must be the sense of this promise; or else christians shall have loss, and that in things concerning salvation. Neither have we seen the captive Jews “take them captive, whose captives they were, and rule over their oppressors.” For in their return from Babylon, it was by voluntary consent of king Cyrus; and at Christ’s coming they themselves were captives under Augustus and Tiberius. If any should be of so airy a fancy, as to evaporate this into a figure,—that at Christ’s coming, the Jews took their captivators captive in a *spiritual* sense, viz. of conversion; let such remember that converts are the greatest *freemen*;<sup>f</sup> and that as regards the Jews at that time, alas! “the vail was on them,”<sup>g</sup> so that they were generally in a spiritual captivity themselves, like Sampson when his eyes were put out. Besides, Daniel intimates that the Jews’ conquest over their enemies should be corporal;<sup>h</sup> but we do not yet see, that the Jews either *corporally* or *spiritually* have subdued them that captivated them.

Neither again was that in the second verse ever yet fulfilled, “That the *peoples*, or Gentiles, should take the Jews, and bring them to their place, &c.” Calvin on this place grants, “that this was not done after the Jews came out of Babylon;” and gives this reason, “that the Gentiles were so far from “being the conduct and assistance to the Jews in their return “and settlement, or from contributing their service to them “therein, that they troubled the Jews, and destroyed them from “off the earth;”—quoting Ezra iv, 4, and adding, “that therefore this must be fulfilled in, through, and by Christ.” But when was this *ever* yet done by Christ? Surely *never*, and cannot be, till the “little stone (Christ) cut out of the mountain with- “out hands, breaks to pieces the fourfold-mettled image of all “the four monarchies of the earth.”

v. 3. The twelve tribes of Jacob and Israel are not yet “delivered from their sorrow, and fear, and bondage.” They are in *bondage*, being scattered amongst all nations. They are in *sorrow* for that banishment from their own country. And they

<sup>f</sup> John vii, 33.<sup>g</sup> 2 Cor. iii.<sup>h</sup> Dan. xii.

are there in *fear*, being forced to pay tribute even for their own freedom. Nor were they freed from that bondage in Christ's time; being then captives under the Romans: nor from their fear; since for fear of the Romans, if they should own Christ, they crucified him, and put him to death.

*vv. 4—8.* Therefore when this deliverance is fulfilled to the purpose, it is done as follows: the Jews shall take up this proverb, "How hath the *oppressor* ceased. The Lord hath broken the *sceptre of the rulers*, and the staff of the *wicked*, so that the *whole earth is at rest and quiet*, that they break forth into *singing*."

### Chapter xxiv, 23.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his Ancients gloriously."\*

The word '*then*' connects this with verses 22, 23. "*In that day*, it shall come to pass, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, (meaning plainly, as the last clause testifies, the *Gentile* potentates and powers,) and they (those *Gentiles*) shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. And after many days *they* (the *Jews*, saith Calvin,†) shall be visited. Then the moon shall be confounded, &c. when the Lord shall reign before his Ancients." You now see the context of the word '*then*;' viz. that upon the great destruction of the impenitent *Gentile* potentates and powers, the Jews (and if you will include the penitent *Gentiles*, it shall not grieve us) shall be visited in mercy; and the moon shall be confounded, &c.: that is, the glory of the Church shall be such, that the light of the

\* R. Kimchi upon this chapter saith, "This section is to be (fulfilled) hereafter, in the destruction of Edom. Afterward he shall remember the salvation of *Israel*." To understand what he means by Edom, he bids us (*v. 16*) look upon the destruction of *Rome*, mentioned in the whole Book of God.

† Quum igitur hæc ad sustinendos *fideles* pertinerunt, non dubium quin *Judæis* dicerentur, apud quos potissimum fides erat, aut potius nusquam apud alios apparebat.



moon and brightness of the sun shall be nothing to it. At which time (as it follows) the Lord of host (in *Christ Jesus*, saith Diodati,) shall reign on mount Zion, and in Jerusalem, (types of the universal Church,) and that in great glory before his *Ancients*, who were the Church of the Jews, by blood, as well as by profession ; Christ being considered as man,—the *local* circumstances, Zion and Jerusalem, calling for that notion.

Calvin again clearly intimates, that his sense of this text is, that Christ shall *hereafter* establish his Church *on earth* in a most glorious estate. “ I doubt not, (he says,) but the Prophet “ prosecutes the consolation, which he had touched on in the “ former verse, to this sense or effect : that when the Lord shall “ visit his people, and shall purge his Church from its filthiness, “ he shall settle his kingdom ; and that in so illustrious a manner, that it shall obscure the sun and stars with its splendor ; “ which kind of speech is usual with the prophets, as we have “ already seen. But here Isaiah speaks of the *body* of the “ Church, and not only of the *Head*. Seeing therefore the “ Lord will *establish his kingdom* upon MOUNT ZION, so great “ shall be the magnificence thereof in the *instauration* of the “ people, as that the things that otherwise shone in the sight of “ men, shall now be as darkness ; which, that he might express “ to the life, he names those things that are most splendid. “ The world *ruling* is improperly explained of God’s *vengeance* : “ for although God be said to reign, when he acts the office of “ a judge ; yet this speech, comprehending within it the kingdom of God in mount Zion, always hath the notation of “ *mercy and salvation*. For he speaketh of the *restitution* of the “ Church : whence it follows, that this is not fulfilled but in “ Christ. Making a precise mention of elders or ancients, he “ useth a synecdoche, which is exceeding usual in Scripture ; for “ he taketh a special part of the Church for the whole body of “ the Church, yet not without a deliberate purpose. He calls “ by the name of *ancients*, as well the *priests* as other *rulers*, “ who were chief over discipline and manners, and by whose “ moderation, and prudence, the rest are to be governed. “ Under their names he comprehends all the people, not only “ because they represent the whole body,” (as under their shadow

“ the people were covered,) but also that believers might conceive hope of a future *order*. For otherwise it would little or nothing profit, that the multitude should be left dissipated in manner of a dismembered body, or confused mass. Neither is it impertinently added, ‘ *before* the ancients;’ but that the Jews might know that the power of God should be *manifest* and *illustrious*, &c. For so he reigns, that we may *perceive* *him* PRESENT *with us*. For if it should be beyond our comprehension, no comfort would redound to us thereby.

“ For *glory*, others read *gloriously*, others *glorious*: I had rather take it in the substantive, *glory*; (although it makes no difference in the sense;) for it teacheth how great shall be the magnificence and glory of God by *erecting the kingdom of Christ*, in that thereby all splendor is obscured, and *only* the glory of Christ must be eminent and *conspicuous*. Whence it follows, that *then*, at length, God shall enjoy *his own right among us*, and have his due honor, *when* all his creatures *being gathered into order*, he alone is resplendent in our eyes.”

*Chapter xxv, especially from v. 7; & Chapter xxvi, 14, 19.*

The late invention of chapters must not hinder our prospect of the continued sense of this prophecy.\* For the Prophet having said, “ *then* shall the moon be confounded, and the sun ashamed, *when* the Lord of hosts, shall reign in Mount Zion, &c.” now follows with solemn praise to God, for his preparation to, and manifestation of that his glorious reign: only that in this chapter the sense is extended to the future state of the New Testament Church. This may be proved by apostolical expositions and applications of all the main parts of it, which are three; viz. first *the destruction of the enemies* of the Church; (*v. 2, &c.*)—secondly, *the deliverance* of the Church; (*v. 4, &c.*) thirdly, *the joyful state* of the Church upon that their deliverance. (*vv. 6—8, &c.*)

St. John, in Rev. vii, makes these three parts a state yet to come. At verses 1—3, you have the *destruction of the enemy*.

\* The division of the Bible into chapters and verses was not generally received by christians till Robert Stephens adopted them in his edition of the Greek New Testament published in 1552. ED.

There were four angels, that had power in their hands to hurt the four quarters of the earth, both by sea and land, as soon as the servants of God should be sealed. Those that were to be hurt, were those that had held the servants of God *under tribulation*. (v. 14.) And those enemies were to be hurt by a *storm*, viz. by the blowing of the four winds upon the sea, the earth, and the trees ; (vv. 2, 3 ; ) even as Isaiah in this chapter calls the state of the wicked a *storm*, and compares it in their opposition against the godly, to “ a blast of a storm dashed against the wall,” whose fury the wall stops, breaks and scatters, so that those who stand under it are sheltered.

Next, for the *deliverance of the Church*, St John prophesies, that the Lord shall be among his people, in manner of *dwelling* ; (v. 15 ; ) and that his people “ shall hunger no more, neither “ thirst any more, nor shall the sun light on them, (or as it is in “ the Greek, *fall* upon them, in a way of smiting, blasting, or “ scorching,) nor any heat. (v. 16.) For the Lamb which is “ amidst them shall feed them, &c. and shall wipe away all tears “ from their eyes.” (v. 17.) To which St. Paul, speaking of the resurrection of the saints which is before the ultimate day of judgement, annexes this, “ then shall be brought to pass that saying, ‘ Death is swallowed up in victory.’ ”<sup>i</sup> And again, St. Paul, speaking of the conversion of the Jews, uses this expression, “ But even to this day, when Moses is read, *the vail* is upon their heart : nevertheless when they shall turn to the Lord, *the vail shall be taken away* ; ”<sup>j</sup> viz. *by the presence of the Lord*. All which expressions of John and Paul, in relation to the deliverance of the Church, are exactly in the sense and words of the Prophet—“ This is the Lord, we have waited for him, for in this mountain shall the hand of the Lord rest ; ” (vv. 9, 10 ; ) whereby is signified God’s presence amongst his people. And He shall be a succour to his people from the fury of their enemies, as the heat is sheltered off with the shadow of a cloud. (vv. 4, 5.) And he will “ feed them with a feast of fat things.” (v. 6.) And he will “ destroy the covering cast over all people, and *the vail* that is spread over all nations ; ” therefore among the rest, upon the *Jews*. (v. 7.) “ And he will *swallow up death in victory* ; ” (v. 8

<sup>i</sup> 1 Cor. xv, 54.      <sup>j</sup> 2 Cor. iii, 15, 16.

and 1 Cor. xv, 54,) and at chap. xxvi, 19, compared with verse 14, "*They shall not rise, but thy dead men shall rise.*"\*

As for the third part,—the agreement between Isaiah and John, prophesying of the joyful state of the Church, and their joying in it,—he that hath but half an eye may see that it signifies, that great will be the glory of the Church, when those things mentioned by Isaiah and John shall be fulfilled; and that it can signify no less then a glorious restoration of the Church *on earth*, as all circumstances concur in both places. Compare Rev. vii, 9—12; and Isaiah xxv, 1—4.

But we have a second instance. For in Rev. xxi, 1—4; John applies those three parts of Isa. xxv (viz. the Church's salvation, the enemies' destruction, and the Church's exaltation) to a future glorious state of the Church yet to be upon the earth. I saw, saith John, "a new heaven, and a new *earth*; for the first heaven, and the first earth were passed away, and there was no more sea." Even Pareus confesses that *new* must be in *quality*, not in *substance*; which plainly condescends to a glorious state of the Church to be on earth: for the highest heaven above is of so much better a substance *physically* (as the philosophers rationally contend) that it needs not be made better in quality. Therefore the meaning must be, that the lower heavens, and the earth below, shall be qualified with freedom from all evil, (as to the Church, and the inhabitants of earth high and low,) and shall

\* Upon Isa. xxvi, 14, 19, note what the Hebrew Rabbins, the Septuagint, the ancient Jews, and the ancient Greek and Latin Fathers, say. R. Solomon saith, "They shall live that died for THY sake: (bringing in the Prophet as speaking "to God:) the royal decree went forth from thy presence, saying, 'MY DEAD BODIES SHALL RISE AGAIN—the dead bodies of my people, whose bones fell for "my sake, to them there shall be a resurrection.'" This by way of an antithesis answers to that in v. 14, above written. "The רפאים *Rephaim* (expressed in the Hebrew text, though omitted, I know not why, in the English; which the Chaldee and Jerome render *giants*) shall not rise again, but these shall rise again." Thus R. Solomon. The *Rephaim* he interprets of the *wicked* "who remit, or slack their hands from the law." The Septuagint renders it *Ἀνασησονται οἱ νεκροὶ καὶ ἐγερθησονται οἱ ἐν τοῖς μνημείοις*. Jerome, "vivent mortui tui, interfecti mei resurgent." And that the ancient Jews interpreted this place of Isaiah touching the resurrection of the dead, appears by Gemara Sanhedrim, cap. 11. "The Sadducees asked R. Gamaliel, whence he could prove that God would quicken or make alive the dead. He answered them, 'Out of the Law, Deut. xxxi, 16; out of the Prophets, Isa. xxvi, 19; out of the holy Writings, Cant. vii, 9.'" The Greek and Latin Fathers likewise interpret this place of the resurrection of the dead, viz. Irenæus, lib. v, c. 15, and c. 34; yea and of the resurrection of the just.—Tertul. de Resur. c. 31; Aug. lib. xx, de Civit. Dei; Clemens Rom. in Ep. ad Cor.



be made better both physically and morally. The old heaven and earth must pass away ; the enemies of the Church must be removed, or converted ; Adam's curse shall cease ;<sup>k</sup> and in this state shall dwell righteousness,<sup>l</sup> and pure worship. And the cessation of *sea*, signifies also the removing of all enmities against the Church far from her. For if it be taken figuratively it signifies, no more brinish waters of false doctrine in the Church ; (as waters sometimes in the Scriptures signify doctrines ; ) and no more wicked men among the Church, which are compared to the "troubled sea :"<sup>m</sup> for there shall be (as John tells us in this of Revelation xxi) no unclean thing to enter into this estate. If taken literally, (as it is by some acute wits,) it signifies, that at the time of this great restoration the sea shall be no longer totally fluid, but, at least at top, in most parts of the habitable world, crusted over, consolidated and compacted, to be as a chrystalline heaven below, and thus a highway for all parts of the world to travel each to other for spiritual communion, without any impediment of wind or weather. Then there will be no need of trafficking for riches ; nor shall the knowledge of the Lord be bound from the poor Indians, who have not the help of navigation. Then neither the Egyptian sea with its seven streams, nor the great Euphrates, shall hinder Jews or Gentiles from personal and spiritual communion and communication. God would rather thus alter, or else dry up, all seas, than that the glory and welfare of his Church should be hindered. To what we have said touching the meaning of the cessation of sea, our new Annotationists concur thus far : "No more sea (say they) either *literally*, for there will need none for trade : the fire perhaps at the world's end will dry it up : or *figuratively*, no more war against, nor trouble in the Church,—the Church shall not be like the raging sea, but like the quiet earth." St. John goes on with the description ; "I saw New Jerusalem coming down *from* heaven, &c. saying, the tabernacle of God is *with men*, and he will *dwell with them*, and they shall be his people, and God himself shall be *with them*, and be their God (all which clearly relate to a state on earth) and God shall wipe away all tears from their eyes, and there shall be no more

<sup>k</sup> Rom. viii.<sup>l</sup> 2 Pet. iii.<sup>m</sup> Isa. lvii.

“death, nor sorrow, nor crying, nor pain.” Which words exactly answer to Isaiah’s words, in verse 8, of swallowing up death, and wiping away all tears.

In like manner St. John carries down other passages of Isaiah xxv to future times. For what is there spoken at verses 2 and 12, (of making the city of strangers a heap, a defenced city a ruin, a palace to be no city, a high fortress into dust,) are applied by John to the fall of *Antichrist*, and the ruin of his *nest*, viz. the city where he rests : “The city of nations fell, and great Babylon came in remembrance before God.” See Rev. xvi, 19, and xviii, 2, 10, 18.

*Chapter xxxiii, 20, 21.*

I will only ask this question of all the men and books in the world ; When was ever fulfilled, since Isaiah’s time, that which is here spoken, “Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the “stakes thereof shall ever be removed, neither shall any of the “cords thereof be broken ; but there the glorious Lord will be “to us a place of broad rivers and streams, wherein shall go no “galley with oars, neither shall gallant ship pass by ?” For about seventy years after Isaiah prophesied, Jerusalem was taken by the king of Babylon, and the king and nobles carried away captive. And whereas they returned again about 536, B. C. and enjoyed their country a good space of time ; yet about 167, B. C. Antiochus Epiphanes, being ejected out of Egypt by the Romans, invades Jerusalem with a great army, and spoils and wastes both city and temple. About seventy one years after Christ’s birth, the temple was destroyed by Titus the Roman. About sixty one years after that, (viz. A. D. 131,) the city was destroyed by Adrian the Roman emperor. After this the Saracens and Turks invade Jerusalem and Judea, and possess it to this day.

*Chapter xxxiv, 1—18.*

vv. 1—7. “Come near ye nations to hear, and hearken ye “people ; let the *earth* hear and *all* that is therein ; the *world* “and *all* things that come forth of it : (observe, this prophecy

“ concerns the whole universe :) for the indignation of the Lord  
 “ is upon *all nations*, and his fury upon *all their armies*, he hath  
 “ utterly destroyed them, he hath delivered them to the slaugh-  
 “ ter.” There follow many more such illustrations ; and all for  
 the sake of Zion, to be avenged of Zion’s enemies. *v.* 8. But  
 nothing of this kind has been done at any period of the *Jewish*  
 history ; therefore St. John carries this down to the New  
 Testament, and the later times thereof, unto the ruin of the  
 antichristian nations, whereby to make way for the glorious  
 restitution of which we treat. In Rev. xi, “ There was a great  
 “ earthquake, and the tenth part of the city fell, and there were  
 “ slain of men *seven thousand* ;” (a number of perfection, to signi-  
 fy a sufficient number for the design ;) “ and then the Lord takes  
 to him his great power, and destroys them that destroy the  
 earth.” And in Rev. xix, “ One sat upon a white horse, called  
 “ faithful and true, his eyes were as a flame of fire, &c. and out of  
 “ his mouth went a sharp sword, that with it he might smite the  
 “ *nations*, and rule them with a rod of *iron*. And an angel cried  
 “ with a loud voice, saying to the fowls, &c. Come, and gather  
 “ yourselves together, &c. that ye may eat the flesh of kings, and  
 “ of captains, and of mighty men, and of horses, and of them  
 “ that sit on them, and the flesh of all men both free and bond,  
 “ both small and great, &c.”

*vv.* 8—10. It is said ; “ It is the day of the Lord’s venge-  
 “ ance, and the year of recompenses for the controversy of  
 “ Zion. And the streams thereof shall be turned into pitch,  
 “ and the dust thereof into brimstone, and the land thereof shall  
 “ become burning pitch, and it shall not be quenched, night  
 “ nor day, *the smoke* thereof shall go up *for ever*.” Now St.  
 John, in the Revelation, (not only in my judgement, but in the  
 judgement of the old Geneva notes, and of our new Annota-  
 tionists,) carries down these prophecies to the destruction of  
 the antichristian world ; where it is said : “ And the *smoke* of  
 “ their torment ascended up *for ever*, and they have no rest  
 “ day nor night, who worship the beast, and his image, and  
 “ whosoever receiveth the mark of his name :” “ And they saw  
 the *smoke* of the burning of Bābylon :” “ And her *smoke*  
 went up *for ever and ever*.” See Rev. xiv, 11 ; xviii, 18 ;  
 xix, 3.

v. 11. It is said, that on the desolations of the enemies of the Church “ shall dwell the cormorant, bittern, owl, and raven ;” which again by St. John is carried down to the desolations yet to be made upon Antichrist—“ An angel cried mightily “ with a strong voice saying, Babylon the great is fallen, is “ fallen, and is become the habitation of devils, and the hold of “ every foul spirit, and *a cage of every unclean and hateful bird.*” See Rev. xviii, 2. And (which is very considerable) the Hebrew rabbins, especially Kimchi, and the Chaldee Paraphrase interpret the judgements denounced in this chapter of the ruin of Rome ; asserting that “ The streams of Rome shall be turned “ into pitch, and its dust into brimstone, and its land into burning pitch :” with which passages the Roman clergy being offended, they leave out in their editions of those works the word *Rome*, and substitute *Cuthith* and *Javan*, that is *Grecia*. And as these things have not been hitherto fulfilled, so neither can they be fulfilled at the ultimate judgement ; at which time one place will be no more desolate than another, nor will there be birds inhabiting desolations, &c.

If it be objected, that the threats of this chapter are directed against *Idumea* (the country of Edom, or Esau) and *Bozrah* the metropolis thereof, it is easily answered ; that though Idumea be named in particular, as a most intestine Jew-hating enemy, and is to be destroyed among the rest ; yet the threats are express in vv. 1, 2, against *all* nations. Secondly, Moab, and Ammon, and the Ishmaelites, (or Hagarenes,) being knit to the line of the Jews,<sup>n</sup> the same as was Idumea the country of Esau, they are most fitly held forth as *types* of the antichristian enemies of the Church of the New Testament ;<sup>o</sup> all of them being *mother’s children*,<sup>p</sup> but not acting as *brethren* ; even as St. John makes the destruction of those enemies types and prophecies of the destruction of antichrist, as we have just seen.

#### *Chapters xliii and xliv.*

These chapters treat principally of the conversion and salvation, spiritual and temporal, of the Jews ; and are yet unfulfilled. We need but touch upon some passages.

<sup>n</sup> Gen. xvi and xviii.

<sup>o</sup> Psalm lxxxiii, 6, 7, &c.

<sup>p</sup> Cant. i.



Ch. xliii, 1—3. It is said, “ Thus saith the Lord that created thee, O *Jacob*, and he that formed thee, O *Israel*: fear not, for “ I have redeemed thee, I have called thee by name, thou art “ mine. When thou passest through the waters and fires, thou “ shalt not be destroyed, &c; for I am the Lord thy God, the “ Holy One of *Israel*, thy Saviour; I gave Egypt for thy ransom, “ Ethiopia and Seba for thee.” If we look on this place as a *history* of things done, then it may be justly queried, that though God destroyed *Egypt* for Israel’s sake, yet when dealt he so with *Ethiopia* and *Seba*? Therefore generally, and most safely, it is considered prophetical;—answerable to the promise in verse 2, that God would be with them in all difficulties; and to v. 4, “ I have loved thee, and therefore I will give MEN (mark the comprehensiveness of the term) for thee;”—and answerable to verses 5, 6, “ I am with thee, I will bring thy “ seed from the east, and gather thee from the west; I will “ say to the north give up, and to the south keep not back, “ bring my sons from far, and my daughters from the ends “ of the earth;”—and verses 18 to 21, “ Remember not the “ former things, behold I will do a new thing, &c. I will “ even make a way in the wilderness, and rivers in the desert, “ the beasts of the field shall honour me, because I give “ waters in the wilderness, &c. to give drink to my people, “ my chosen. This people have I formed for myself, they shall “ shew forth my praise.” For this giving Ethiopia and Seba for the Jews cannot be understood (as Calvin and the Geneva notes hint) of the coming up of Tirhakah king of Ethiopia against Assyria, whilst Sennacherib king of Assyria was coming up against Jerusalem,<sup>q</sup> for these reasons. First, the angel of the Lord going forth into the army of Sennacherib, and slaying one hundred and eighty five thousand of them, was the giving the Assyrians, not the Ethiopians, for a ransom for the Jews. Secondly, if that slaughter of the Assyrians was a ransom for the *two* tribes, yet is it nothing for Israel the *ten* tribes, so often mentioned in this chapter. Thirdly, as we have no sacred history for it, so no human probability, that Sennacherib’s army, thus weakened by the angel, was in a fit condition to war against and to worst that army of the Ethiopians, then gathered against

<sup>q</sup> Isa. xxxvii.

Sennacherib's kingdom of Assyria ; or to overthrow Seba : as it is alike improbable, that Sennacherib could recruit the old, or raise a new army, speedily enough to encounter with Tirhakah, who was then fully ready for fight. Besides, the story concludes Sennacherib's retreat from Jerusalem otherwise ; viz. that he returned and dwelt in Nineveh, and worshiping in the house of his idol gods, was slain there by his two sons. And in this our new Annotationists concur ; saying, " that though most understand this of God's turning Sennacherib's forces against Egypt " and Ethiopia, upon the tidings brought to him of Tirhakah's " coming against him, when he was making towards Jerusalem " to besiege it ; yet we cannot conceive that to be the meaning " of the place, &c." But afterwards they add, " that this of " giving Ethiopia and Seba for a ransom for Israel, may well " have reference to the remarkable defeat of that vast army, the " greatest upon record in Scripture, given to the Cushites under " Asa, &c.:" to which I cannot consent ; for this chapter is a prophecy of *things to come*, speaking both first and last in the chapter in the future tense. For if once or twice it speaks in the past tense in the middle of the chapter, it is only usual in prophecies, in order to shew their certainty, as if already done.<sup>r</sup> Besides, it is spoken of Jacob and Israel, comprehending all the twelve tribes ; certainly not the two only, called *Judah*, and over whom Asa was king. And it mentions the ruin of Seba for *Israel's* sake, that they might be delivered ; of which we have nothing in past stories. And if this chapter be a prophecy, the story of Asa's victory, above mentioned, over the Cushites will not comport with the meaning thereof, since Asa died many years before Isaiah prophesied ;—Bucholcerus says above one hundred and fifty.

These things then (further amplified in the following chapter) were never yet since Isaiah's time fulfilled ; and therefore there remains yet a time to come, when the prophecies of these chapters must be fulfilled, and that before the ultimate day of judgment. There must be a distinct time on earth when Egypt, Ethiopia, and Seba shall be destroyed for the deliverance and freedom of Jacob and Israel ; and not only these, but all four

<sup>r</sup> See Romans iv, 17. ED.

quarters of the world, and the utmost ends of the earth (see verses 4—6) shall be forced to let Jacob and Israel go free. The Lord will do a NEW THING (which must properly signify a thing never done before) to make way for their return and liberty; as it is expressed in *v.* 19, &c. Wanton wits may endeavour to elude this with allegories and phantasms of their own hatching; but these can neither convince a rational christian, nor deliver the Jews according to the meaning of the Prophet: for though before their deliverance the Jews will not call upon God as they ought; (but will be weary of the Lord, and will weary the Lord with their iniquities, and therefore they are given up to the curse, and to the reproach, *v.* 22;) yet, after these things, the Lord promises, that they all shall have a glorious condition; saying—“ Yet now hear, O Jacob my servant, and “ *Israel* whom I have chosen. Thus saith the Lord that made “ thee, &c. Fear not, O Jacob, and thou *Jeshurun*, (the name “ also of the twelve tribes, in Deut. xxxii.) I will pour water “ upon him that is thirsty, and floods upon the dry ground. I “ will *pour my Spirit* upon thy seed, and my blessing upon thine “ offspring. And they shall spring up among the grass, as “ willows by the water courses. One shall say, I am the Lord’s, “ and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname “ himself by the name of Israel. Thus saith the Lord, the KING “ of Israel, I am the first, and I am the last: who, as I, shall “ call, and declare it, and *set it in order* for me, since I appointed “ the ancient people, and the things that *are coming*, and shall “ come?” Chap. xlv, 1—7.

Thus you see the *present state* of the Jews, as in the latter end of the former chapter, viz. sinful, and doleful;—you see their names, viz. *Jacob, Israel, and Jeshurun*, all names of the twelve tribes;—you see what is meant by pouring water upon the thirsty, viz. pouring out of the Spirit;—you see what is meant by “ growing as willows by the water courses,” viz. by the effusion of the Spirit, multitudes shall own the Lord;—you see what titles Christ hath, viz. “ *King of Israel*,” and “ *First and Last* ;” which are his titles when he prophesies of his visible kingdom to be on earth, repeated several times in the Revelation.

## Chapter, xlv, 14—25.

The Prophet having spoken to *Jacob* and *Israel*, (vv. 17—19) saying, “Israel shall be saved in the Lord with an everlasting salvation, and shall not be *ashamed* nor confounded world without end; for thus saith the Lord that created the heavens, and formed the *earth*, he hath not created it in vain, he formed it *to be inhabited*; &c. (which phrases refer that everlasting salvation to a blessed salvation on earth;) I have not spoken in secret, in a dark place of the earth; I said not to the seed of *Jacob*, seek ye me in vain;”—I say, the Prophet, having spoken thus to Jacob and Israel, (comprehending the twelve tribes,) next extends his speech more generally with them to *all the nations of the world*. (vv. 20, 21.) “Assemble yourselves and come, draw near together, ye that are *escaped* of the nations, &c. Tell ye, and bring them near, &c. Look unto me, and be saved, all the ends of the earth;” and so to the end of the chapter. So that by connexion it is evident, that the words above quoted concern both Jews and Gentiles. For the words are not only a prescript, and precept to *all the ends of the earth*; (which must needs include Jews and Gentiles;) but also a prophecy and promise, that all the ends of the earth shall look to the Lord for salvation. (v. 22.) And in the 23rd verse, “I have sworn by myself, unto me every knee shall bow, and every tongue shall vow; surely shall each one say, in the Lord have I righteousness, &c;” which is the plain *language* of a promise, and is confirmed in the *manner* of a promise with that great confirmation, God’s oath.

Now then “looking to God,” and “bowing the knee” to him, mentioned in verses 22, 23, are twice applied in the New Testament to that future submission and subjection, which all the world shall yield to Jesus Christ, long after his ascension. The first time is in Rom. xiv, 8—11, “Whether we live, we live to the Lord; and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for



“ we shall all stand before the judgement seat of Christ. For “ it is written, as I live, saith the Lord, every knee shall bow to “ me, and every tongue shall confess to God.” In which words note the following. *First*, Christ’s *Lordship* over ALL, both dead and living, by this place of Isaiah, “ that every knee shall bow to the Lord.” For as God made Christ a *Priest* by an oath, which is elsewhere urged by the Apostle;<sup>s</sup> so here he likewise makes him *Lord* and *King* by an oath. *Secondly*, the prophecy being delivered in the *future* tense, must signify more than Christ’s *spiritual* kingdom, which he had even when *Isaiah* prophesied. *Thirdly*, the mention after Christ’s ascension of his Lordship over the *dead*, and our standing at his *judgement seat*, must signify a state yet to come: “ for he is not God of the dead;” but they are living in soul, in order to a resurrection, as Christ himself expounds in the Evangelist.<sup>t</sup> *Fourth*, this must be a state on *earth* before the ultimate doom, in that the Apostle asserts that all must *bow* to him, either sincerely or at least seemingly; which is not clearly practicable at the ultimate day of judgement, which is the final destruction of all not sincere to Christ, and the time of Christ’s resignation of all his power.<sup>u</sup> For the wicked to submit and perish in the same hour, were little honour to Christ; and it were a short time also for all the world to confess him. *Lastly*, this is a kind of *day of judgement*; being the beginning of the thousand years, when Christ destroys all the obstinate wicked, and sets up the Church into a glorious estate; at which time all believers stand at the judgement seat of Christ, where they receive honor and rewards of grace and favor. (Compare with verses 8, 9, Revelation xix, 19—21, and xi, 15, 18, xx, 1—6.) For according to our Apostle, this bowing, &c. must be at *some* day of judgement: but it cannot be at the *ultimate* day, and therefore must be at the beginning of the judgement,—viz. at the beginning of the thousand years.

The second time this place in Isaiah is applied to the submission of all to Christ, is in Phil. ii, 8—11. “ Being found “ in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore “ God also hath highly exalted him, and given him a name

<sup>s</sup> See Ps. cx; Heb. vii, 20.

<sup>t</sup> Luke xx, 27—38.

<sup>u</sup> 1 Cor, xv, 24.

“ which is above every name ; that at the name of JESUS *every knee should bow*, of things in heaven, and things in *earth*, and “ things under the earth. And that *every tongue should confess* “ that Jesus Christ is LORD to the glory of God the Father.” By this it is evident, *first*, that the meaning of “ bowing the knee at the name of Jesus,” is submission to the Lordly and kingly power of Christ. *Secondly*, *every knee* both of things in heaven, (that is of angels, as they shall specially be employed in gathering the Church, and setting up the glorious state thereof,) and in earth, (that is of all men,) and under the earth, (that is, at Christ’s pleasure there shall be no sea, Rev. xxi, 1,) must needs import a state on earth. Which in the third particular is further confirmed ; viz. “ that every tongue shall confess, that *Jesus Christ* is LORD, to the glory of God the Father.”

As for the two last verses of Isaiah xlv, I need but ask the question, Was that ever fulfilled which is there spoken ; that every knee and tongue shall come and say (for so is the connexion, especially according to the Hebrew text) “ surely in the Lord have I righteousness and strength ?” Or is that fulfilled there expressed also, “ that *all* that are incensed against the Lord shall be *ashamed* ?” Or that, which is the close of all, “ that in the Lord all the seed of Israel shall be justified, and shall glory ?” \*

### Chapter xlix.

I shall only need to touch upon three or four places of this chapter, which will give light to all the rest. The chapter treats generally of bringing in Jews and Gentiles into the Church. The Jews are again named by the terms that comprehend at least the *ten* tribes, if not the whole twelve : viz. *Israel* and *Jacob*, “ the *tribes* of Jacob,” and “ the preserved of Israel ;” (*vv.* 1—6 ;) in way of distinction from whom, the two tribes are called *Zion*, *v.* 14 : so that all the twelve tribes that came of Jacob, are intended in this chapter ; in the close whereof, as a seal, the Lord styles himself “ *their* Saviour, *their* Redeemer,

\* Mr. Mede’s notes on this chapter, verses 14—22, were seen by me too late to be inserted in the text : but it is plain he understands from it a *glorious state of the Church on earth, to be at Christ’s second coming.*

the mighty one of *Jacob*." The Gentiles likewise are expressly named in *v.* 6; "I will also give thee for a light to the *Gentiles*, that thou mayest be my salvation unto the ends of the earth;" quoted by the Apostle, Acts xiii, 47, to prove the propagation of the Gospel for salvation to the Gentiles. The concurrence of both Jews and Gentiles in coming in to Christ, is expressed to the life in verses 22, 23: "Thus saith the Lord God, behold "I will lift up my hand to the Gentiles, and set up my stand-  
"ard to the people, and they shall bring *thy* sons in their arms,  
"and thy daughters shall be carried upon *their* shoulders, and  
"kings shall be thy nursing fathers, and their queens shall be  
"thy nursing mothers, &c." Great is the pledge of God, that he will thus call home both Jews and Gentiles: "Can a woman  
"forget her sucking child, that she should not have compassion  
"on the son of her womb? Yea, they may forget: yet *will I*  
"*not forget thee*. Behold I have *graven thee* upon the palms of  
"mine hands. As I LIVE, saith the Lord, thou shalt surely  
"clothe thee with them all (that oppose thee) as with an orna-  
"ment, &c. And all flesh shall know, that I the Lord am the  
"Mighty one of *Jacob*." (See verses 13, 15, 16, 18, 26.)

These things being premised, we have again only to put the question on some verses, whether they were ever yet fulfilled; and that will be sufficient to ingenuous reason, to confess they are yet to be fulfilled, and that on earth.

*v.* 17. When was this ever accomplished: "Thy children shall make haste; thy destroyers, and they that made thee waste, shall go out of thee?" We read of no such thing at their return from Babylon, but that the crew of Sanballat, Tobiah, &c. opposed them. Anon Alexander the Great, the Grecian monarch, enters Jerusalem; after him, Antiochus Epiphanes; after these the Romans conquer it; and now the Turks ever since possess it.

*v.* 19. On the same reasons I ask, when was this fulfilled: "Thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up, shall be far away."

*v.* 22. Again, did the Gentiles and peoples ever yet "bring the sons and daughters of the Jews in their arms and upon their shoulders?" If we should waive the literal sense, and conde-

scend to spiritualize it of the generality of the Gentiles' compliance with the Jews in matters of religion, and union into the universal Church, we still cannot tell when it was ever done.

v. 23. Nor can we say that ever the "kings of the Gentiles and their queens have been nursing fathers and mothers" to the Jews, and "bowing down to them." Alas, poor Jews! they have ever since the beginning of the Grecian monarchy, (long before Christ,) been under the power of the Gentiles, and for the most part hardly used; and in most places of the world, instead of receiving *reverence*, they have been much vilified. Therefore St. John tells us, that this is yet to come: "And the "kings of the *earth* do bring their glory and honor [into New "Jerusalem] and they shall bring the glory and honor of the "nations into it:" and yet so as "there shall in no wise enter "into it any thing that defileth," &c. See Rev. xxi, 24—27.

vv. 25, 26. We are likewise utterly at a loss, when these verses were fulfilled; viz. "The captives of the mighty shall be "taken away, and the prey of the terrible shall be delivered; "for I will contend with him that contendeth with thee, and I "will save thy children, and I will feed them that oppress thee "with their own flesh, and they shall be drunken with their own "blood." The Jews' history has so often been repeated, that it need not again be referred to for proof, that this is yet future.

#### Chapter liv, 11—17.

If we keep all these verses together in their twisted dependence as here set down, and in their joint relation and intent to the glorious estate of Jews and Gentiles conjunctively, (as is intimated, v. 3, &c. "Thy seed shall inherit the Gentiles, &c.") when were these ever fulfilled down to the days of Christ and the apostles? Therefore they do clearly carry down these things far beyond the age wherein they lived upon earth. St. John prophesies of that in vv. 11, 12, of laying the Church's foundations with precious stones; and says, that it shall be fulfilled at the great restoration of the Church.<sup>v</sup> So Christ carries down

<sup>v</sup> See Rev. xxi, 18, &c.



that in the former part of the 13th verse, "All thy children shall be taught of the Lord," unto times beyond when he spoke; intimating, from this place,<sup>w</sup> that whereas the Jews then murmured against him, yet the time should come that they should be *all taught of God*. Its relation to future times is more evident from the next clause of verse 13: "And great shall be the peace of thy children;" which being unfulfilled unto John's time, he refers it also to the time of the glorious state of New Jerusalem on earth; "and God shall wipe away all tears from their eyes, &c."<sup>x</sup> So that the time must come, when the Jews must not only have pure *inward* peace, being taught of God; but "great" *outward* peace also: which is further confirmed by verses 14—17, "That in righteousness they shall be established, and they shall be far from oppression, and from fear, and from terror, that all opposing them shall fall, and no weapon, shall prosper against them, &c." which Peter and John also apply to the glorious state of the new earth, "wherein shall dwell righteousness," "and no uncleanness, or abomination, shall enter, but all tears, sorrow, pain and crying shall be removed, &c."<sup>y</sup>

### Chapter lix, 19—21.

"When the enemy (viz. of the Jews) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord. As for me, this is my covenant with them, saith the Lord;—My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth and for ever."

The Prophet having, in the preceding verses, shewn how God would "recompense the enemies of the Jews according to their deeds," adds that which I have now presented before you: so that *temporal* and *spiritual* deliverances are here conjoined in one and the same prophecy; to which, in the first verse of the

<sup>w</sup> John vi. 44, 45.

<sup>x</sup> Rev. xxi, 4.

<sup>y</sup> 2 Pet. iii, Rev. xxi, 27.

next chapter, he annexes the *glory of the Church* of Jews and Gentiles conjunctively. Now this present place, the Apostle refers to the great *call of the Jews* on the coming in of the *fulness of the Gentiles*, both making one glorious Church; and which the Apostle speaks of, as a thing to come to pass after his time. His words are: "Blindness in part is happened to Israel, "until the fulness of the Gentiles be come in; and so *all Israel* "shall be saved: as it is written, (quoting this of Isaiah) there "shall come *out of Zion* the deliverer and shall *turn away ungodliness from Jacob*, for this is my covenant unto them, when "I shall take away their sins." \*

### Chapter ix.

Our late translators give us the sum of the chapter thus: "*The glory of the Church* in the abundant access of the Gentiles." "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. Darkness shall cover the *earth*, and gross darkness the *people*; but the Lord shall arise unto thee, and his glory shall be seen upon *thee*. And the *Gentiles* shall come to thy light, and kings to the brightness of thy rising.—Thy sons shall come from far, and thy daughters shall be nursed at thy side.—And thine heart shall fear and be enlarged, because the abundance of the sea *shall be* converted unto thee, and the forces of the Gentiles shall come unto thee.—They of Midian, &c. shall come; they shall bring gold, and incense, and they shall shew forth the praises of the Lord.

\* Isaiah says "shall come to Zion;" the Apostle, "shall come out of Zion." The preposition ל has a variety of significations as—in, at, according to, for the sake of, &c. And if the Deliverer come out of Zion, he must first have come to Zion. Isaiah likewise says "and to them that turn from transgression in Jacob;" the Apostle, "and shall turn away ungodliness from Jacob." The Hebrew is לשכי which may be rendered, to the end to turn men from: for ל with the infinitive mood has the force of a future. And שוב, the root, sometimes is used transitively to turn a thing away, or to turn it from, viz. a termino a quo ad terminum, ad quem; (Schindl.) or to convert from. (Pagn.) And י is often paralogical, and sometimes put for ו as the Masora gives instances. The Chaldee renders it nearly as the Apostle, ולתאבא רבת כוררין "To convert the transgressors of the house of Jacob." The Septuagint likewise (of the best edition in Bib. complut. and in Bib. Reg. and Gallicanis,) ἐξέλκει ἀπο Σιών ὁ ῥυόμενος, καὶ ἀποσπείλει ἀσεβείας ἀπο Ἰακώβ. The Arabic likewise, "There shall come a Redeemer for Zion, who shall turn away wickedness from Jacob."

“ All *the flocks of Kedar* shall be gathered together unto thee,  
 “ &c.—Surely the *isles* shall wait for thee.—The sons of stran-  
 “ gers shall build up thy walls, and *their kings* shall minister  
 “ unto thee.—Thy gates *shall be open day and night*, that men  
 “ may bring unto thee the forces of the *Gentiles*, and that *their*  
 “ *kings* may be brought: for the *nation* and *kingdom* that will  
 “ not serve thee *shall perish*.—The *sun* shall be no more *thy light*  
 “ by day, neither for brightness shall the *moon give light* unto  
 “ thee, *but the LORD shall be thy everlasting light*, and thy God  
 “ thy glory. Thy sun shall no more go down, neither shall thy  
 “ moon withdraw itself; for THE LORD shall be thy *everlasting*  
 “ *light*, and the days of thy *mourning shall be ended*. Thy people  
 “ also shall be all righteous and they shall inherit the land *for*  
 “ *ever*, (i. e. none after them.)—I the Lord will hasten it, *in his*  
 “ *time*.”

Now I put the question to all the learned in the world, When was ever any such estate of the Church since the Jews went into captivity in Babylon? If any dream, that all these passages concern not a visible glorious estate of the Church on earth, or that they are already *spiritually* fulfilled; let them try on this principle to expound this chapter *congruously*, telling us the time and manner, and making all hang well together. St. John, a surer commentator, having prophesied of the saints *reigning with Christ on earth*,<sup>z</sup> and in the 21st chapter having given us his vision of a *new earth*, and of *new Jerusalem*, coming down *from* heaven, proceeds to apply many passages of this sixtieth of Isaiah to that glorious estate of the Church on earth after the fall of Antichrist; which as we see is not yet performed. For example, the *third* verse is so applied: “ And the nations of  
 “ them that are saved, shall walk in the light of it (that is, the  
 “ light of *the glory of God, and the Lamb*, named in the former  
 “ verse) and the kings of the earth do bring their glory and  
 “ honor into it.” (Rev. xxi, 24.) So verses 11, 12, are likewise so applied: “ And the gates of it shall not be shut at all  
 “ by day; for there shall be no night there. And they shall  
 “ bring the glory, and honor of the nations into it.” (Rev. xxi, 25, 26.) So the 19th verse: “ And the city had no need of the

<sup>z</sup> Compare Rev. v, 10, with xx, 4.

“ sun, neither of the *moon to shine in it*; (mark, to *shine* in it; intimating, that though those planets continue in *being*, yet there shall be no need of their *shining*;) for the glory of God doth lighten it, and the Lamb is the light thereof.” (Rev. xxi, 23.) The same is to be seen in the application of verse 20: “ Behold the tabernacle of God is with men, and he will dwell with them, &c. and God himself shall be with them, &c. And shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, &c.” (Rev. xxi, 3, 4.) And lastly, we have the application of verse 21: “ And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.” Rev. xxi, 27.

### Chapter lxiii, 1—6.

Christ is described in these verses as coming up from Edom, with died garments from Bozrah, red in his apparel, by treading the wine-press alone, treading down his enemies in fury, till their blood be sprinkled upon his garments.

John in the Revelation, (xiv, 18—20, and xix, 11—16,) applies these in the same phrase and figure to Christ’s destroying *Antichrist*. “ Another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, &c.” “ And I saw heaven opened, and behold a white horse; and he that sat upon him was called *Faithful* and *True*, and in righteousness he doth judge, and make war. His eyes were as a flame of fire, and on his head were many crowns, &c. And he was clothed with a vesture *dipped in blood*, and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, &c. And out of his mouth



“ goeth a sharp sword, that with it he should smite the nations ;  
 “ and he shall rule them with a rod of iron, and he *treadeth the*  
 “ *the wine-press of the fierceness and wrath of Almighty God.* And  
 “ he hath on his vesture and on his thigh a name written, KING  
 “ OF KINGS and LORD OF LORDS.”

These are sufficiently obvious for every one to apply to the point in hand, according to our former method.

### Chapter lxxv, 17—25.

“ Behold I create new heavens, and a new *earth*, and the  
 “ former shall not be remembered, nor come into mind. But  
 “ be ye glad and rejoice *for ever* in that which I create ; for be-  
 “ hold I create *Jerusalem* a rejoicing, and her people, a joy.  
 “ And I will rejoice in Jerusalem, and joy in my people, and  
 “ *the voice of weeping shall be no more heard in her, nor the voice*  
 “ *of crying.* There shall be no more thence an infant of days,  
 “ nor an old man that hath not filled his days, &c.—And they  
 “ shall build houses, and inhabit them, and they shall plant vine-  
 “ yards, &c.—Before they call, I will answer, &c.—The wolf  
 “ and the lamb shall feed together, &c.”

Every one who considers what he reads must say, that this signifies a state of the Church upon earth, before the ultimate judgement. And there is no man or monument can be produced, that ever this was so fulfilled since it was prophesied. St. Peter and St. John both apply the 17th verse ; Peter in his 2d Epistle iii, 12, 13, and St. John in Revelation xxi. John also quotes verses 18, 19, of this place of Isaiah. But it has been so repeatedly shewn to refer to a glorious Church state on earth, that I need not prove it again.

### Chapter lxxvi.

v. 5. The Prophet, in this verse,\* directs his speech to them that in a holy manner “ trembled at God’s word.” The drift

\* Justin Martyr, in his Dialog. cum Tryph. p. 312, testifies that this chapter, from the fifth verse, belongs to the kingdom of Christ, that is to be at his second

of his speech is, that though their false brethren hated them, and cast them out on account of God's name, saying, *Let the Lord be glorified*; (that is, Let God appear in his glory to shew favor to you, if we have not done well in casting you out;) yet that the Lord should appear to *their* joy, who had been thus hated and cast out, and those their false brethren should be *ashamed*.

vv. 7, 8. The Prophet here sets forth the manner of the *conversion* of the Jews,\* which shall be "as the birth of a child, before the mother is in pain; as the birth of a nation at once:" which well may happen, since it is to be effected by the appearance of Christ in the clouds.

vv. 10—12. All nations must rejoice with Jerusalem, "because they shall suck the breasts of her consolations;" (that is, share in her comforts;) and "The Lord will extend peace to Jerusalem like a river; and the glory of the Gentiles, like a flowing stream." So that here we have again a glorious conjunction of Jews and Gentiles.

vv. 13—21. In these verses is set forth the sensible comforts of the Church, and the *corporal* destruction of their enemies. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in *Jerusalem*. And when ye see this, your heart shall rejoice, and your bones shall flourish like a herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord will come with fire, &c. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many:" illustrated verse 24 as follows;—"They shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, nor their fire be quenched, and they shall be an abhorring to all flesh." And then is held forth to us again the congregating of all nations, both Jews and Gentiles, into union of

coming: "In which words (saith he) is το μυστηριον παλιν της γενεσεως ημων και απλως παντων των τον Χριστον εν Ιερουσαλημ φανησεσθαι προς δοκωντων δι' εργαυ εναρτεειν αυτω σπεδαζοντων" 'the mystery of our being again generated, or made new, at the resurrection; and absolutely of all, who expect Christ shall appear at Jerusalem, and by well doing study to please him.'"

\* I say *conversion*: their *settlement* will cost longer time, as it seems in Dan. xii, the three last verses.

true religious worship, and beholding the glory of God ; and that (as the Jewish doctors expound it) in his destruction of the enemies of the Church, in the days of the Messiah.

v. 22. But in this verse it is that we have the height and length of this glorious estate of the universal Church of Jews and Gentiles on earth. It is no lower than a “ new heaven and a new earth ” state : and it is to be *perpetuated* ; it is to remain unalterable and *continue* (say our new Annotationists) *for ever*.

St. John in the Revelation, chapter xviii and three following chapters, applies these things to the glorious state of the Church on earth yet to come at the fall of Antichrist ; but having so often made particular applications of them, I shall now only sum them up in brief. “ Babylon the great is fallen, is fallen : how much she hath glorified herself, so much *sorrow and torment* shall be given her. Her *plagues* come in one day, death, and mourning, and famine, and she shall be *utterly burnt with fire*. “ *Rejoice* over her, thou heaven ; and ye holy apostles and prophets, for God hath avenged you on her. And after these things I heard a great voice of much people, &c. saying, “ *allelujah, salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are thy judgements ; for he hath judged the great whore that hath corrupted the earth, and hath avenged the blood of his saints, &c. And the beast and the false prophet were taken and cast into the lake of fire : and the rest were slain with the sword. But the saints reigned with Christ a thousand years, in the new heavens and new earth, to whom the kings of the earth, and nations of the world bring their honor.* ”

#### JEREMIAH.

*Chapter xvi, 14, 15, compared with chapter xxiii, 3—9.*

Next we come to the Prophet Jeremiah. “ Behold the days come, saith the Lord, that it shall be no more said, the Lord liveth that brought up the children of Israel out of the land of Egypt ; but the Lord liveth that brought up the children of

“ *Israel* from the *land of the north*, and from *all the lands* whither he had *driven them*, and I will bring them again into *their land, that I gave unto their fathers.*” xvi, 14, 15.

The Prophet, calling these of whom he speaks by the name of *Israel*, and in relation to their return out of the land of the *north*, and out of “ all lands whither they had been driven,” must needs comprehend the twelve tribes. And the more clearly to intimate, that his meaning is, not only concerning their return to their own land, but of their *conversion* to God,—and that it is not of a *few of them* but of the generality of them all,—he subjoins the bringing in of “ the fulness of the Gentiles,” verse 19: “ The Gentiles shall come unto the Lord from the ends of the earth and shall say, Surely our fathers have inherited lies, &c.” At which time of the coming in of the fulness of the Gentiles, (as their coming from the ends of the earth fully expresses,) “ All Israel (saith the Apostle) shall be saved.”<sup>a</sup>

Now let us see chapter xxiii, wherein we have the same expressions, with further illustrations and explanations to confirm them. “ I will gather the remnant of my flock out of *all* countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds that shall feed them. And they shall *fear no more*, nor be *dismayed*, neither shall they be *lacking*, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a *RIGHTEOUS BRANCH*, and a *KING* shall reign and prosper, and shall execute justice and judgement *upon the earth*. In his days *Judah* shall be saved, and *Israel* shall dwell safely. And this is his name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS*. Therefore behold the days come, saith the Lord, that they shall no more say the Lord liveth, which brought up the children of *Israel* out of the land of *Egypt*; but the Lord liveth which brought up, and which led the seed of the house of *Israel* out of the *north country*, and from *all countries* whither I had *driven them*, and they shall dwell in *their own land*.”

Mark now, what the Hebrew doctors and Jewish rabbins, opposite as they be to Christ, say in their writings; and that

<sup>a</sup> Rom. xi, 25, 26.



since the return of the two tribes from Babylon. “ It is written “ in the book Berochoth,—Benzuma saith, it shall come to pass “ that Israel shall not remember their departure out of the land “ of Egypt, in *the world to come* (speaking just as the Apostle “ Heb. ii, 5, *την οικουμενην την μελλουσαν*) in the days of “ *Messiah*. And how doth this appear? That which is written “ in Jer. xxiii, will prove it: Behold the days come, that they “ shall say no more the Lord liveth, &c. This wise men interpret thus: not as if the name of Egypt should be blotted “ out; but because the wonders which shall be effected in the “ days of the *Kingdom of the Messiah* shall be principal, and the “ Egyptian less.”

Observe next the phrases and circumstances of the place; as first, that here is mention not only of Judah’s return and conversion, but of Israel’s also. Secondly, that they shall return not only from the land of the *north*, but from *all countries* whither they were driven. Thirdly, that, at the time the Prophet intends, there must be a sweet compliance between Jews and Gentiles in matters of religion. And lastly, that these things must be when Christ, the *RIGHTEOUS BRANCH*, springing from David, shall be *King*, and reign and *prosper* and execute justice and judgement *in the earth*.”

### Chapters xxx, xxxi,

These two chapters are both one continued discourse as the connexion in verse 1 of chapter xxxi plainly shews. In them are many things, which, upon bare reading only, shew themselves never to have been fulfilled to this day. For example, mark well the following in chapter xxx: “ Lo the days “ come, saith the Lord, that I will bring again the *captivity* of “ my people *Israel* and *Judah* and cause them to return to their “ *own land*.” (v. 3.) “ In that day, saith the Lord of hosts, “ I will break his yoke from off thy neck, and will burst thy “ bonds, and strangers *shall no more serve themselves of him*, but “ they shall serve the Lord their God, and *DAVID their King*,”\*

\* The Chaldee is very remarkable, “They shall obey the Messiah, or Christ (the son of David) their king.”

“whom I will raise up unto them.” (v. 8.) “Fear thou not, O my servant *Jacob*, saith the Lord, nor be dismayed, O *Israel*; for lo I will save thee from afar, and thy seed from the land of their captivity, and *Jacob* shall return, and shall be in *rest* and *quiet*, and none shall make him *afraid* :” repeated again in chapter xlv, 27.

None of the things in chapter xxxi, were ever yet fulfilled; especially verses 1 to 15, which concern their literal restitution to their own country, and their visible peace and glory.\*

### Chapter xxxii, 37—44.

“Behold I will gather them out of *all countries* whither I have driven them in mine anger, &c. And I will bring them into this *place*, and I will cause them to dwell *safely*. And they shall be my people, and I will be their God. And I will give them one heart, and *one way*, that they may fear me *for ever*, &c. And I will make an everlasting covenant with them, that I will not *turn away from them* to do them *good*, &c. Yea I will rejoice over them to do them good, and will plant them in *this land* ASSUREDLY, with my whole heart, and with my whole soul. For thus saith the Lord: like as I have brought all this great *evil* upon this people, so will I bring upon them all the *good* that I have promised them, &c.”

I have sufficiently noticed before most things in this passage as unfulfilled: note only in addition the following;—that *Israel* has not yet all had *one way* to fear God for ever with *one heart*.

### Chapter I, 17—20.

“*Israel* is a scattered sheep, the lions have driven him away: first, the *king of Assyria* hath devoured him; and last, this *Nebuchadnezzar king of Babylon* hath broken his bones.

\* That this chapter has been alleged before Jerome's time, for the glorious state of all things in the thousand years, of which we speak, is evident from his comment on the place: “Omnes hujusmodi repromissiones juxta Judæos et nostros Judaizantes, in mille annorum regno putantur esse complendæ, &c.”

“ Therefore thus saith the Lord of hosts, the God of *Israel*,  
 “ behold I will punish the king of *Babylon*, and his land, as I  
 “ have punished the king of *Assyria*. And I will bring *Israel*  
 “ again to his *habitation*, and he shall feed on *Carmel*, and  
 “ *Bashan*, and his soul shall be satisfied on mount *Ephraim*, and  
 “ *Gilead*.” Note *first*, that at least this concerns *Israel*, the ten  
 tribes, who never yet were so delivered. *Secondly*, that the de-  
 liverance must be in a *hostile* way, viz. by the *destruction* of  
 kings and kingdoms ; but as yet the kings and kingdoms, who  
 in a constant succession down to this day have been the enemies  
 of the Jews, are not destroyed. *Thirdly*, that God promises to  
 come down in a *methodical order*, to punish their enemies, suc-  
 cessively in time and place.

For the king of *Assyria* had “ devoured *Israel*,” which can be  
 no other then *Salmaneser’s* taking *Samaria*, &c. captive,<sup>b</sup> which  
*Samaria* was the metropolis of the kingdom of the ten  
 tribes ; and *Nineveh*, where *Salmaneser* dwelt, being the metro-  
 polis of that kingdom, while it was called the kingdom of  
*Assyria*,<sup>c</sup> it is therefore said that “ *Assyria* hath devoured him.”  
 Then, secondly, *Nebuchadnezzar* king of *Babylon* came up  
 against *Jerusalem* (the metropolis of the kingdom of the *two*  
 tribes) and took it, and carried away all the considerable persons  
 of that kingdom, and all their substance of any value, captive  
 to *Babylon*;<sup>d</sup> and this was the king of *Babylon’s* “ breaking  
 his bones ;” called the king of *Babylon*, because *Babylon* then  
 was the metropolis of the kingdom of *Chaldea*, the *Chaldeans*  
 then ruling over the *Assyrians* : wherefore also the monarchy  
 was afterwards called the *Assyrio-chaldean*. Now as God hath  
 punished some of their enemies heretofore ; viz. *Nineveh* of  
*Assyria*, according to the prophet *Nahum*, and *Sennacherib*  
 their king, and his host :<sup>e</sup> so must he according to his promise  
 descend in order with destruction in a hostile manner upon  
*Babylon*, and upon the *kings of Babylon*, whatsoever, and who-  
 soever that *Babylon* and those kings be, in the Scripture name  
 and notion, and extended in the promises of the New Testa-  
 ment. And therefore as God did punish *Nebuchadnezzar* king  
 of *Babylon*, by turning him as it were into a beast for certain

<sup>b</sup> 2 Kings xviii, 9.   <sup>c</sup> 2 Kings xix, 36.   <sup>d</sup> 2 Kings xxv, 1, &c.   <sup>e</sup> 2 Kings xix.

years ;<sup>f</sup> and afterwards punished Belshazzar king of Babylon, by Darius the Mede invading it ;<sup>g</sup> and Darius the Mede (then king of Babylon) by Alexander the Greek ; and Alexander's successors (then kings of Babylon) by the Roman ; and the Roman emperor (*then* king of Babylon, both old and new, that is Babylon and *Rome*) by the Arabian, Saracen, or Turk, the present king of *old Babylon* :<sup>h</sup> so according to the explication and application, in the New Testament, of this promise, God must yet go on corporally to destroy the Turk and the Roman, (who once was the tyrant of *old Babylon* and after that continued to be the tyrant of *new Babylon*, first by heathen tyranny, and after by papal and antichristian tyranny,) and this must be done by the power of Christ and his Church.<sup>i</sup> Now neither the Turkish king of Babylon, nor his kingdom, is yet destroyed ; but rather mightily prospers and prevails. And God is in arrears of judgements with new Romish Babylon for her ten heathenish bloody persecutions ; and hath not given her present pay for her late papal and antichristian massacres, inquisitions, tortures, and blasphemies, as to the matter of destroying the supreme power, and the kingdom of this Babylon, according to the amplification of Revelation xvii and following chapters.

Note *fourthly*, that the punishing the enemies of the Jews must so succeed, that Israel and Judah may be delivered from their dispersion, and restored to their own land, and distinctly to their *several quarters* there, viz. Carmel, Bashan, Ephraim, and Gilead. One Carmel was a city of the tribe of Judah, some twelve miles from Jerusalem southward ;—another Carmel was of the tribe of Issachar, not far from Ptolemais ;<sup>j</sup>—Bashan was of the country of Og, but afterwards became part of the portion of the half tribe of *Manasseh* ;<sup>k</sup>—mount Ephraim was the portion of *Ephraim*, and *Manasseh*,<sup>l</sup> and as one half of the tribe of Manasseh stuck to *Judah*, so *Ephraim* is an usual expression to signify the kingdom of the ten tribes, or *Israel* ;<sup>m</sup>—Gilead was a country that lay between the sea of Galilee, and mount Gilead, some sixty miles from Jerusalem, and separated the country of Galilee from *Israel*. By this description it evidently appears, that God's mind in this prophecy of Jeremiah

<sup>f</sup> Dan. iv.   <sup>g</sup> Dan. v.   <sup>h</sup> Dan. vii.   <sup>i</sup> Dan. ii and vii.   <sup>j</sup> Josh xix, Jer. xlvii.  
<sup>k</sup> Num. xxi, Isa. ii, 13.   <sup>l</sup> Josh. xiii and xvii.   <sup>m</sup> Isa. vii, ix ; Hos. v ; Ps. lix.



is, that not only the *two* tribes, but also the other *ten* are to be restored to their own land, though it cost the ruin of all kings and of all Babylons whatsoever.

## EZEKIEL.

## Chapter xxviii, 24—26.

“There shall be *no more* a pricking brier unto the house of *Israel*, nor any grieving thorn of all that are round about them, that despiseth them ; and they shall know that I am the Lord God. Thus saith the Lord God : When I shall have gathered *the house of Israel* from the people among whom they are scattered, and shall be sanctified in them, *in the sight of the heathen*, then shall they dwell in *their land*, that I have given my servant Jacob. And they shall dwell *safely* therein, and shall *build houses*, and *plant vineyards* ; yea they shall dwell with *confidence* when I have executed *judgements* upon *all* those that despise them, round about them ; and they shall know that I am the Lord their God.”

Take notice, that God pledges himself as the Lord God, and *their* God (twice repeated) that this prophecy shall be fulfilled ; and fulfilled to the whole *house of Israel*, also twice expressed. The *pricking brier* and *grieving thorn* are the adversaries of the Jews, whereof some are named ; (viz. Tyrus and Sidon ;<sup>n</sup>) both which are threatened with ruin on that account. Others are intimated in the words, “Nor any grieving thorn of *all that are round about them*, that despised them.”

Now mark the *matter* of the prophecy. First, those adversaries must be destroyed or removed, in order to bring *Israel* and Jacob into their own land, there to dwell *safely*, and with *confidence*.” Secondly, they must be gathered from *all places* where they have been *scattered*. Thirdly, they must be free from *any* pricking brier, or grieving thorn. And fourthly, they must dwell in their own land, with full liberty—as of their *polity*, to enjoy their *buildings* and *plantations* ; so of their *piety*, to exercise the true spiritual worship of God. And lastly, they must enjoy all this in “the sight of all the heathen.”

<sup>n</sup> Verses 1—23.

Chapter xxxiv, 11—31, and xxxvi, 9—37.

These prophecies are so like the former, that ye have need only to read them to see, that the one in chapter xxxiv has the same things of Christ, the *Son of David*, being a *Prince* or *King*; and the happiness of Israel in their *own land*, their dwelling *safely*, being delivered from *all enemies* and *all evil*. So that prophecy in chapter xxxvi\* is again concerning *Israel* and *Judah*; the universality of the mercy in all things; (*vv.* 9—16;) the great dimension of their deliverance; (*v.* 24;) and their *conversion*. (*vv.* 25—27.)

Chapter xxxvii. †

The two *parables* contained in this chapter set forth the substance of the deliverance of the Jews: the rest of the chapter sets forth the notable circumstances of their state, being delivered.

*vv.* 1—14. The dry bones described in the *first* parable, signify, as the Prophet explains it, “the *WHOLE* house of *ISRAEL* :” so that it must concern the deliverance of the whole twelve tribes.

*vv.* 15, 23. The *second* parable is the connexion of the two sticks: the one to have written upon it “*Judah*, and his companions that were of *Israel* ;” i.e. the tribe of *Benjamin*, which clave to *Judah* in one kingdom; the other to have written upon it *Ephraim*, to signify “*all* the house of *Israel*, *his* companions.” Both these, integrated into one stick, signify the *form* of the

\* Jerome, when discussing this chapter, again confesses, that Jews and learned Christians before him allege this prophecy for the glorious state of the Church in the time of the thousand years. “*Hæc illi (Judæi) expectant in mille annorum regno, quando civitatem Hierusalem asserunt extruendam, et templum quod in fine hujus voluminis describitur, et rerum omnium felicitatem, &c. Quod et multi nostrorum, et præcipue Tertulliani liber, qui inscribitur de spe fidelium; et Lactantii Institutionum volumen septimum pollicetur, et Victorini Pictavienensis episcopi crebræ expositiones; et nuper Severus noster in Dialogo, cui Gallo nomen imposuit; et, ut Græcos nomen, et primum extremumque conjungam, Ireneus et Apollinarius.*”

† Jerome makes a confession, similar to that adduced before, concerning this chapter. See in loco.

deliverance of the twelve tribes; viz. that they shall be restored into one entire kingdom as in the time of David and Solomon, and that upon the mountains of Israel. See v. 22.

The eminent circumstances of this deliverance are *First*, that they shall be as marvellously brought out of all quarters of their captivity into their own land, as dry bones made to live, or dead men to be raised out of their graves.<sup>o</sup> *Second*, that they shall have but one king; and that must be *David*, that is one of David's seed,—viz. Messiah, (as the Rabbins well understand it,) “and he shall be their Prince FOR EVER.” (v. 24, 25.) *Third*, that “they, their children, and their childrens’ children shall dwell in their *own land* FOR EVER. (v. 25.) *Fourth*, the *spiritualizing* this their happy deliverance:—“Moreover (saith the Lord) I will make a covenant of *peace* with them, it shall be an *everlasting* covenant with them; and I will place them, and will multiply them, and I will set my sanctuary in the midst of them for evermore. And my tabernacle also shall be with them; yea I will be their God, and they shall be my people.” v. 26, 27.

Now some refer these things to the last resurrection; minding more the fitness of the comparison to that in the simile of the dry bones reviving, and God's bringing them out of the graves, than that which is immediately annexed,—“O my people, I will open your graves, &c. and bring you into the LAND OF ISRAEL;” (v. 12—14;) which things are utterly inconsistent with the last general resurrection, but may with propriety be applied to deliverance from captivity.<sup>p</sup>

Others again restrain this to Judah's return from Babylon, and explain David their king to be Zerubbabel. In answer to this we observe, *First*, that the things in this chapter were not fulfilled at that time. For though Zerubbabel was of the kindred of David; yet was he no king, neither called a king; nor could he be accounted a king whilst they were under the Medo-Persian monarch. *Secondly*, Daniel, and also the apostles apply the phrases and things of this chapter to *future* times. Daniel says, “At that time (viz. after the tyranny of the Roman empire shall have been long time rampant, chap. ii,) Michael shall

<sup>o</sup> Verses 9—12, 19, 21.

<sup>p</sup> See Grotius in loc.

“ stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, &c. and at that time thy people shall be delivered, &c. and *many* of them that sleep in the dust shall awake, some to everlasting life, and some to shame, and everlasting contempt :”<sup>q</sup> which being prudently weighed cannot be applicable to the last and general resurrection, or ultimate day of judgement ; (as will be fully discussed presently ; ) but they clearly comport with the beginning of the great restoration at the general call of the Jews. The apostle Paul applies it to the general call of the Jews : “ If the casting away of them be the reconciling of the world, what shall be the receiving of them, but *life from the dead* ?”<sup>r</sup> So likewise St. John shews plainly, “ that the witnesses must first *rise*, and then is a great earthquake, and then the tenth part of the city falls, &c.” which things can have no fellowship with the ultimate day of judgement ; especially if we mark, that these things take place *before* the sounding of the seventh trumpet, at the end of which happens the ultimate judgement : and therefore these things belong to the great restoration at the ruin of Antichrist, and the call of the Jews, and the setting up of the glorious Church of Jews and Gentiles ; for presently after the seventh trumpet sounds, and the kingdoms of the world become the kingdoms of our Lord and of his Christ.

## DANIEL.

*Chapter ii, 31—45.*

You have in this chapter the prophecy of the kingdom of Christ, given by God to Nebuchadnezzar in a dream of a great image of four metals ; the head being of *gold*, the breast and arms of *silver*, the belly and thighs of *brass*, the legs and feet of *iron*, but in the feet a mixture of *clay*. (vv. 31—33.) Daniel tells Nebuchadnezzar, by the Spirit of prophetic revelation, that he, the said Nebuchadnezzar, is the *head of gold*, in that

<sup>q</sup> Dan. xii, 1, 2.<sup>r</sup> Rom. xi, 15.



the God of heaven had given him a kingdom, (viz. the *Assyrio-Chaldean*) and power and strength, and glory. (vv. 37, 38.)

In verse 39 Daniel tells him, that after him shall arise an *inferior* kingdom, which he applies to the breast and arms of silver. This fitly resembles the empire that next followed, (viz. the *Medo-Persian*,) which taking the said golden head, when Darius took Babylon,<sup>s</sup> ADDED TO IT this *breast* of empire, with the *two arms* of Medes and Persians. And therefore this silver empire is called *inferior*, not in respect of power, authority, or territory, wherein it was evidently *greater*; but in *manner of government* relative to the Church, being far more harsh to the Jews than the former: for the Jews enjoyed *golden* days, in comparison, under Nebuchadnezzar's empire, although he was the first that took the kingdom from the Jews. And this circumstance, viz. that the history of the foreign state of the Jewish Church begins at Nebuchadnezzar, is the reason why he is called the *head*: for though the empire of Assyria and Chaldea existed long before him, yet the Scripture takes no notice of heathen kingdoms or of the world, further than as they concern the woe or weal of the Church. This Nebuchadnezzar therefore, beginning the desolation of the Church of the Jews, (as to their temple-worship and habitation in their own land,) is called the head of that monstrous image of monarchy.

In the same verse Daniel further tells him, that after that second empire of silver, shall arise a third of *brass*; which metal intimates, by the order of descent and degeneration, that this third empire shall be as much baser than the second of silver, (in the sense aforesaid,) as the silver was worse than the gold. And this was to signify the *Grecian* monarchy: Alexander the great being the belly, that possessed it in whole; and his two commanders who succeeded him are the two thighs or hips; for though *four* at first shared it, yet all soon fell into the hands of those two; whereof one had the northern moiety, and was therefore called "the king of the north;" the other the southern, and was called thereupon "the king of the south."<sup>t</sup>

In verses 40—43 Daniel adds, that the fourth kingdom shall be of iron and clay; thereby again signifying a baser state than

<sup>s</sup> Dan. v.

<sup>t</sup> Dan. xi.

the former. And this must of necessity signify the *Roman* empire, which next followed the Grecian; in the days of which Christ comes: (v. 44:) “Imperante Augusto, natus est Christus; imperante Tiberio, crucifixus,” is known to every school boy. This empire is called *iron*, both because it was harder to *break* the former, and also more *cruel* to the Church; witness the Vespasian cruelty, foretold by Christ,<sup>u</sup> which came to pass about forty years after his ascension; and then the ten persecutions, for three hundred years. This empire though for a time united by the crossing or twisting of the legs, (if we may so say) afterwards divided into two; that is, into the eastern and western empire; and next it opportunely fell into subdivisions, till it answered exactly to these ten toes, and to St. John’s beast with ten horns.

Thus you see how largely Daniel, by God’s Spirit, shews us the succession of the four great monarchies of the earth, extending from before Daniel down to us, and spreading themselves over the face of the earth; and how the latter eat up the former, making itself stronger thereby. Now what should be the design of God in noticing so much matters of state, and worldly politics; and that in a prophecy to his spiritual Church whom he loveth, and whom he would have to *slight* the world? Surely a very considerable one:—viz. to the end he might methodically, for their better capacity and understanding, prophesy to them of a *fifth monarchy*, greater and better than any of the former, which shall follow at the heels—yea tread upon the *toes* of the fourth, and that by a glorious conquest. This fifth monarchy is immediately under CHRIST, then the sole emperor thereof: and it must as assuredly succeed after and prevail over all the places, powers, and territories of the former, as they followed and foiled one another;—it must as really and sensibly be upon earth, as any of the preceding were;—and it must have whatever was good in all the four preceding, with an addition of divine grace and glory infused into it.\*

<sup>u</sup> Matt. xxiv.

\* I have very learned and pious men to accompany me thus far in this interpretation of Daniel; viz. Mr. Huet, on Daniel; Mr. Parker, in his *Visions and Prophecies of Daniel* expounded; and Mr. Archer, in his *Personal Reign of Christ*. As some contend that the fifth empire is to be only a *spiritual* king-

Note how aptly this monarchy of Christ (that is, Christ the monarch, and the saints his monarchy) is compared to “a stone cut out of the mountain,” &c. We know that Christ is often called, or typified by a *rock* or stone;<sup>v</sup> and that the Church is compared to a house built on a rock.<sup>w</sup> Now some stone (as the adamant that cannot be filed) is harder than iron: and a huge stone of any sort, falling from a mountain, will break the iron that is under it, much more the iron that is mixed with clay. So Christ and his Church shall make up a monarchy that shall be too hard and weighty for the fourth or Roman empire to bear, although it brake the rest: as Christ himself said—“Did ye  
“never read in the Scriptures, ‘The *stone* which the builders re-  
“jected is become the head of the corner?’ Whosoever shall fall  
“on this *stone* shall be broken; but on whomsoever *it shall fall*,  
“it will grind him to powder.”<sup>x</sup> And Zechariah has it: “In  
“that day I will make Jerusalem a *burdensome stone* for all peo-  
“ples: all that burthen themselves with it shall be *cut in pieces*,

dom, note Mr. Huet’s argument in reply. “Had this kingdom been merely  
“*spiritual*, it needed not to have staid for the overthrow of the image before it  
“filled the earth; seeing Christ’s spiritual kingdom doth not overthrow, but  
“rather set up civil government; and the Gospel hath flourished where the  
“Church hath been under tyranny. It is such a kingdom also as doth *break*  
“*in pieces* all the former metals, by smiting the feet, and then demolishing the  
“image: whereas the spiritual kingdom of Christ doth rather invest, than dis-  
“robe earthly kings and emperors, commanding obedience to them whether  
“good or bad, as the Scriptures abundantly testify. This ‘smiting of the  
“feet’ is left out as a cypher by them that interpret it spiritually of the preach-  
“ing of the word. Consider further, if this were meant of the preaching of the  
“Gospel, discovering the vanity of earthly things, why should it not strike at  
“the more glorious metals, as the gold, silver, &c.? Is there any reason, why  
“Christ should declaim against the base things of the world, and pass by the  
“eminent states?” Mr. Archer says on the same subject: “Its duration  
“(meaning of the fifth monarchy) that it shall *last for ever*, shews that it is  
“meant of Christ’s kingdom. The Babylonian was left to the Medes and  
“Persians, and this to the Grecians, and the Grecian to the Romans; but this  
“shall be left to none, but shall be for ever, (Dan. ii, 44,) that is, to the world’s  
“end. But the kingdom at the world’s *end*, shall be *Christ’s*; for at the last  
“end of all he gives it up to the Father. (1 Cor. xv, 24.) Therefore from the  
“time the image is destroyed until the end, Christ hath the kingdom. Christ’s  
“*spiritual* kingdom, and his *providential* ruling were *before* this time: therefore  
“that which is to *BEGIN*, when these monarchies *END*, must be *Christ’s*  
“*monarchy*; wherefore from this prophecy we learn, that Christ shall have a  
“*monarchical* *swale on earth*, and a *visible kingdom*, (as other monarchs had,)   
“which shall swallow up or cause to vanish all other monarchies, as the latter  
“monarchies did the former.”

<sup>v</sup> Matt. xvi, 18; 1 Cor. x, 4, compared with Numbers xx, 8.    <sup>w</sup> Matt. vii, 24, & xvi, 18; compared with Zech. iii, 7; “for the seven eyes on one stone (saith Junius) is the Church built on Christ.”    <sup>x</sup> Matt. xxi, 42—44.

“ though all the people of the earth be gathered together  
“ against it.”<sup>y</sup>

It is said, that the stone was “ *cut out of the mountain without hands* ;” but withall that it “ *smote*” as a stone against the image ; and as a stone “ it *brake*” the *matter* of the iron and clay : whence I cannot but conclude, that though Christ, the monarch, was conceived *without man* by the Holy Ghost, &c. and his Church both of Jews and Gentiles is effectually called and regenerated by the same Holy Spirit without human help ; yet Christ and his Church shall by a *visible hand of power* dash in pieces the fourth monarchy,—viz. the Roman pope, and his armies, territories, and powers ; and the Turk and his, which sprang out of the Roman.<sup>z</sup>

The meaning of the continuance of this monarchy of Christ *for ever* doth not signify that it should never have any end, as if Christ should never lay down his power of government ; for the contrary is expressed in 1 Cor. xv, 24, 28 : but the meaning is this ; first, it shall never be *destroyed* ;<sup>a</sup> that is, shall not end with a devastation and desolation, as the former monarchies did ;—secondly, it shall not be “ *left to other people* ;”<sup>b</sup> that is, other people shall never succeed the saints to possess it, as another people successively succeeded and possessed the other monarchies ;—thirdly, that the end of this monarchy of Christ (so far as it may have an end) is only *formally*, of the *power* or *mode* of government *by Christ*, who resigns his power to God himself :<sup>c</sup> not *materially*, for the saints shall continue for ever, eternally happy, under the wing of the beatifical vision of God himself.

Note finally, that this visible kingdom of Christ is to follow the rest in an immediate order and succession of *natural time*, and in the same *physical place*, viz. the earth. For if this monarchy of Christ succeeded only in *eternity*, in the empyrean highest heaven, it can be no more said to succeed the said four monarchies, (as Daniel would by all means have it,) than it succeeded any other empire or kingdom on earth ; especially those that were *contemporary* with those four monarchies, yet not *subject* to them, as some were all the time of their duration.

y Zech. xii. 3.

z Dan. xii. ; Rev. xvi & xix.

a v. 44.

b Ibid.

c 1 Cor. xv, 24, 28.



Mr. Mede's *Diatribæ*, *pars* iv, being lately published, I shall conclude with an extract from it.—

“ The four kingdoms in Daniel are twice revealed : first to Nebuchadnezzar, in a glorious image of four metals ; secondly to Daniel himself, in a vision of four divers beasts, arising out of the sea. The intent of both is, to point out, by that succession of kingdoms, the time of the *kingdom of Christ*, which no other kingdom should succeed, or destroy. Nebuchadnezzar's *image* of monarchies points out *two states* of the kingdom of Christ : the first to be while the times of those kingdoms of the Gentiles yet lasted, typified by “ a stone cut out of a mountain without hands,” the monarchical statue *yet standing upon his feet* ; the second not to be until the *utter destruction and dissipation* of the image, when the stone, having smote it upon the feet, should “ grow into a great mountain which should fill the whole earth.” The first may be called, for distinction's sake, *REGNUM LAPIDIS*, the kingdom of the stone ; which is the state of Christ's kingdom, *which hitherto hath been* : the other, *REGNUM MONTIS*, the kingdom of the mountain, i.e. of the stone grown into a mountain, which is the state of his kingdom *which hereafter shall be*. The interval between these two, from the time the stone was first *hewn out*, (that is, the kingdom of Christ was first advanced,) until the time it became a *mountain*, (that is, when the mystery of God shall be finished,) is the subject of the apocalyptical visions. Note here, that the *stone* is expounded by Daniel to be that *lasting kingdom* which the God of heaven should set up ; secondly, that it was hewn out of the mountain *before* it smote the image upon the feet, and consequently before the image was *dissipated* ; and therefore that the kingdom typified by the stone, while it remained a stone, must needs be within the *times of those monarchies* : that is, before the last of them (viz. the Roman\*) should expire. Wherefore Daniel interprets verse 44, “ That in the days of these kingdoms (not after them, but while some of them were in being) the God of heaven

\* See also Mr. Medes *Opuscula*, *pars* ii, p. 20, wherein he proves, by a comparison of this of Daniel with 2 Thess. ii, 8, and Rev. xi, xvii—xix, that the fourth monarchy is the Roman, and succeeded when broken by the consummation of Christ's kingdom.

“ should set up a kingdom which should never be destroyed, nor  
 “ left (as the others were) to another people : but should break  
 “ in pieces, and consume all those kingdoms, and itself should  
 “ stand for ever.’ And all this he speaks, as the interpretation of  
 “ the *stone* : ‘ For as much (saith he) as thou sawest that a  
 “ stone was cut out of the mountain without hands ; and that  
 “ it brake in peices the iron, the brass, the clay, the silver, and  
 “ the gold.’ Here make the full point ; for these words belong  
 “ not to that which *follows*, (as our Bibles seem to refer them,)  
 “ but to that which went before. The stone becoming a moun-  
 “ tain, he expounds not ; but leaves it to be gathered by what  
 “ he had already expounded.” Page 631.

### Chapter vii.

v. 2. Out of the blustering spirits of the inhabitants of the four quarters of the world, in a *sea* of wars, there ariseth a succession of *four monarchies* ; each in his turn ruling the greatest part of the whole earth. This order, or series, began with Nimrod, about A. M. 1788, and before Christ 2183, and hath continued to this day. This same order the Prophet sets forth in the third verse, under the symbol of four beasts ; which he explains at verse 17 to signify four kings or monarchs, that should arise out of the earth : that is, by earthly means domineer.

v. 4. The first beast is like a *lion*, that had eagles’ wings, wherewith he was wont to lift up himself from the earth, till they were plucked ; and then he was made to stand upon his feet as a man, resting on the earth, and a man’s heart was given unto him. By all which is meant the *Babylonian* monarchy ; which was strong like a lion, and had wings of celerity and victory, becoming the Assyrio-Chaldean monarchy, whereby it was lifted up to an imperial eminence above the generality of the earth.<sup>d</sup> Those wings are plucked by Darius the Mede, and Cyrus the Persian, and so it is made to stand as a man upon his feet ; (that is, it was brought down to the common rank of men,)

<sup>d</sup> Obadiah verse 4 ; Jer. chapter iv, verse 13.

“ And hath a man’s heart given unto him—that is, the spirit of an ordinary, plebeian man, no longer heroic and imperial.

v. 5. The second beast is like “ a *bear*, that raised up itself “ on one side ; and had three ribs in its mouth, between its “ teeth ; and they said thus unto it, Arise and devour much “ flesh.” By all which is meant the *Persian* monarchy ; which was ravenously cruel like a bear, raising up one dominion and enduring no rival, but, having first subdued the Medes and then the Babylonians, united all into one monarchy. Between the teeth of his power (yet still demanding and snatching more dominion) he hath the three ribs of the eastern, western, and southern parts of the world.<sup>e</sup> He ariseth and eateth much flesh, in his cruel slaughterings in pursuance of his victories.

v. 6. The third beast “ is like a *leopard*, which had upon the “ back of it four wings of a fowl, and had also four heads, and “ dominion was given to it.” By which is signified the *Grecian* monarchy, which was like a leopard in subtilty, celerity and rapacity.<sup>f</sup> The *subtilty* appeared in the policy of Philip the father, and Alexander the son, in laying the plot for this monarchy, and sily occasioning a quarrel, in order to fall out with the neighbouring nations ; and in the cunning of Alexander in battle, that would always fight his super-numerous enemy in straits, where he might not have room to bring up more of his men in fight than Alexander on his part could display in battle. The *celerity* appeared in that the Grecians, under the said Alexander, did so suddenly (within about twelve years) over-run the greatest part of the world ; as if this conqueror had flown upon wings : so that he is described in Dan. viii, by a “ he-goat that touched not the ground.” The *rapacity* appeared especially against the Jews ; for the four heads of this leopard and their successors exercised matchless cruelty against *them* ; and every where they were most ravenous and destructive. For Alexander and the empire under him, being the body, his four captains that immediately succeeded him in the empire were the four heads ; *g* Cassander head of Macedonia, Antigonus of Asia, Seleucus of Syria, and Ptolemy of Egypt ; all possessing imperial dignity at once, and every where monstrously devouring.

<sup>e</sup> Dan. viii, 4.    <sup>f</sup> Jer. v, 6 ; Hab. i, 8 ; Dan. viii, 5.    <sup>g</sup> Dan. viii, 8 ; xi, 4.

v. 7. The fourth beast is so strangely different, that no *natural* beast nor name is found meet to describe him ; only he is said to have *ten horns*, and *iron teeth* to devour, and *feet* to stamp the residue of the beasts under him. By this description of Daniel is set forth the Roman monarchy ; which (according to Daniel's words) was dreadful and terrible to all nations, being exceeding strong to annoy them all ; having such *teeth* of war, as Scipio, Pompey, Cæsar, &c, *iron* victors. The addition of " nails of brass," in v. 19, may signify their imperial senate, and provincial magistrates, who held fast whatsoever the iron teeth conquered. The ten horns are explained by St. John to be the character of the Roman empire, and to signify the ten kingdoms into which at last it was divided ;<sup>h</sup> and the breaking off *three* of these ten, by the *one horn* that grew up among them, doth further notably describe the body of Antichrist arising out of the Roman empire, with its two sides : the Turk having one eye, leg, and arm, and the Pope the other : and both making up one antichristian body, to keep the world from embracing Christ and his pure Gospel.

Before we can fairly go on with this seventh of Daniel, I must insert here my thoughts touching the LITTLE HORN, concerning which the learned differ. Not to mention that impossible opinion, that it signifies Antiochus Epiphanes ; the learned Parker and others hold, that it means the Antichrist of *Rome* ; whilst the learned Graserus and others understand by it *Mahomet*, and give very strong reasons for it ; the answers given to which are not to me sufficient, any more than the arguments *for* the Roman Antichrist. But I would propose this expedient to the learned : viz. to consider the Turk and the Pope to be the main integrals of Antichrist. For upon an exact review of what has been said on both sides, touching the little horn, it would appear that all may be accommodated to either, though perhaps more appositely to the Turk. And if they that make it a *Roman* horn, may be led thereunto, from the fear of omitting any thing that foretels the ruin of the *Roman* Antichrist ; so must we be jealous of waiving any thing that threatens the ruin of the *Mahometan* Antichrist. For with

<sup>h</sup> Rev. xvii.



me, I confess, it is a rule, (which diligent observation, as I have gone through the Scriptures, has irresistibly ingrafted into my reason,) that all the Scriptures, touching the great restoration or restitution of the Church to her glorious estate on earth before the ultimate day of judgement, do more directly and immediately look towards the Jews; consequentially and inclusively only upon the Gentiles: and therefore they do necessarily more directly threaten the ruin of the Mahometan Turkish Antichrist, who is their more immediate and cruel enemy, inhabiting all their borders; and next they extend to the Roman Antichrist, taking him in under the general notion of a grand enemy to the conversion both of Jews and Gentiles unto Christ, and of the glorious reformation of the Church, and of the pure doctrine and ministration of the Gospel conducing to both.

Note then the points of coincidence between the two. 1st. In their RISE, which may be seen by comparing this chapter of Daniel with Rev. xiii,—the Pope rising out of the Roman empire, and the Turk out of the Pope: for the Pope ingrafted the heathenish religion of the empire; and the Turk's religion was hatched by the counsel and advice of Sergius a popish monk.<sup>i</sup> 2d. Their DOMINIONS have a similarity, in each plucking up *three* of the ten horns of the fourth beast: for the Turk pulled off three from the whole Roman empire; viz. Syria, Egypt and Africa; (or as some reckon—Syria, *Greece* and Africa;) and the Pope arrogates a triple crown in the present Roman state. 3d. Their SEATS are the same; viz. “sitting *in* (or rather *over*, *εις του ναου*) the temple of God.”<sup>j</sup> For the Pope ceased to be *in* the Church since the Council of Trent, wherein he execrated all the chief gospel truths: and the Turk is said to be “a star fallen from the *heaven* of the Church.”<sup>k</sup> But both, I say, sit *upon* or *over* the temple of God: for as the Pope sits over great part of the *spiritual* temple of Christendom, (in which are many believers,) and there suppresses the propagation of the Gospel; so the Turk by his power sits over the *material* temple, as it were, (at least the *place* of it, Jerusalem,) there preferring Mahomet as one greater than Christ. And their seats are both *called* by the same name, *Babylon*, both in the Old and New Testaments.

<sup>i</sup> Zona, Tom. iii, and Car. Steph.    <sup>j</sup> 2 Thess. ii, 4.    <sup>k</sup> Rev. ix, 1.

4th. Their NAME, *Antichrist*, is doubtless applicable to both ; for the Turk keeps off the Jews, and the Pope the Christians from embracing Messiah. But the Turk most decidedly merits the name anti-Christ (i.e. *against*-Christ,) since he opposes him *openly* ; and not only *expressly* advances Mahomet above him, but has made him a new book of scriptures, which he calls *Alcoran* : whereas the Pope acts more covertly, pretending in some things to be *for* Christ (*pro*-Christ, as *αυτι* signifies in John i, 16) though in his usurped headship of the Church, and many other things, he is effectually against him. 5th. There is another name in the NATURE of which they again concur. The Pope is “ the son of *Perdition*,”<sup>1</sup> or *destruction*, and that both actively and passively ; for he is the Destroyer or *Desolator*,<sup>m</sup> and is at last *destroyed* : and the Turk is styled in the Hebrew *Abaddon*, in the Greek *Apollyon*,<sup>n</sup> which means *destroyer*, as does the word *Turca* in the opinion of the learned. 6th. His NUMBER is applicable to both Turk and Pope, viz. 666.<sup>o</sup> For as the numeral letters of the Greek *Λατεις* or of the Hebrew רמענוש (both suitable names of the Pope who is a Latin and Roman) make up that number ; so do the numeral letters of Mahomet, written in Greek Μαμετις.—Thus :

λ	α	τ	ε	ι	ν	ο	ς
30	1	300	5	10	50	70	200
ש	ו	נ	ע	מ	ך		
300	6	50	70	40	200		
μ	α	ο	μ	ε	τ	ι	ς
40	1	70	40	5	300	10	200

I might pursue this comparison through several other particulars, as their *mouth* speaking blasphemies, their mutual *pride*, *tyranny*, *cruelty*, and the like ; but I must content myself with having thus presented my thoughts ; which I cordially submit to the judgement of the more learned, if they can produce stronger reasons against what I have propounded.

vv. 9, 10. Now to return, the next consideration that offers itself is, Who, or what is it, that destroys the *fourth* beast ?

<sup>1</sup> 2 Thess. ii, 3.

<sup>m</sup> Dan. ix, 27.

<sup>n</sup> Rev. ix, 11.

<sup>o</sup> Rev. xiii, 18.

“The thrones were *set* ;” for so we must read *v. 9.\** God the Father sits, (called the “Ancient of days,” as out-living all empires,) and is said to have “garments white as snow,” importing his righteousness in judging ; “his hair white as wool,” denoting the gravity of his wisdom ; “his throne a fiery flame, and his wheels as burning fire,” signifying that his sentence of judgement is swift and severe in execution, according to his mind and will ; “the fiery stream issuing, and coming forth from before him,” notes the continuation of execution, till all his mind be fulfilled ; “the thousand thousands ministering unto him, &c.” signify the assession, assent, and assistance of saints and angels in that execution.<sup>P</sup>

*vv. 11, 12.* After this description of the *posture* of the judicature, there follow in verse 12 the *acts* of it. For take it as a rule, that when the Lord is to do some notable thing for his people, or against their enemies, it is represented in Scripture in the form of a day of judgement.<sup>q</sup> “The judgement being set, and the books being opened, Daniel beholds till the beast was slain, and his body destroyed, and given to the burning flame ;” that is, the judicature sat on purpose to condemn and execute the fourth beast, the antichristian Roman monarchy, and to consume them unto the END,—as the connexion of verse 26 evidently implies. The meaning is, there must be a continual destruction

\* Our late translators have mistaken in rendering it—“The thrones were *cast down*.” I suppose they took *thrones* tropically or figuratively for *powers*, and so they would make this sense of it,—The monarchical *powers* were cast down. But these were not *all* down, till *after* the judiciary sitting in verses 11, 21, 22. Besides כְּרִסִּין (or כְּרִמִּין as some Chaldee copies write it) equally signify *material* thrones ; even as the next word רָמִי plainly signifies, *were lifted up, advanced, or set up* ; so plainly, that I cannot imagine what shew of reason our last translators had to render it, “The thrones were *cast down*.” Our *old* translation has it, “The thrones were *set up* ;” and most justly : for whether we suppose the root to be רָמַם (with Schindler,) רָם or רָמָא (as Pagnin, Arias Montanus, and Hutter affirm,) still our *old* translation is right. And so runs the stream of the most learned translators in several languages. Pagnin and Arias Montanus have it, *throni elati sunt* ;—The Latin, called Jerome’s, *throni positi sunt* ;—the Syriac, *subsellia posita esse* ;—the Arabic, *ecce sedes positæ sunt* ;—the Greek Sept. οἱ θρόνοι ἐρεθίσαν ;—Tindal, in his English translation, *the seats were prepared* ;—the best French translation, that of Diodati, *les thrones fuerent posés* ;—Bruciolini in his Italian translation, *furono portate siede*, and in his Commentary, *throni furono essaltati* ;—the best High-Dutch or German translation by Luther, *stule gesekt wurden*, i.e. *the stools or seats were put* ;—the Low-Dutch, *stoelen gesettet werden*. Mr. Mede, whose work is out since this was penned, also agrees in this view.

<sup>p</sup> 1 Cor. vi, 2, 3.    <sup>q</sup> Deut. xxxiii, 2 ; Job i ; Ps. 1 ; Jude v. 14.

on the whole of the fourth beast, both of Turk and Pope, and both of their secular and religious (alias *irreligious*) powers, till a full end of his ruin be completed. The *opening the books* signifies an open discovery of this beast and his impieties to them that before admired, adored, or obsequiously submitted to him, and to all others that will come in to the Lord Christ and his cause to give the said beast a proportionable reward. Observe, it is said (*vv.* 9, 10) that Daniel beheld the fourth beast, till the judicature was set, and the books were opened; and then (*v.* 11,) he beheld *till the beast was slain*: which seems to me aptly to set forth, that though a deadly blow be given to the beast at the first erecting the throne of judgement, yet his destruction comes on by degrees, and is not completed till the end of the striving.”\*

Having seen the destruction of the fourth beast, Daniel has next shewn, in *v.* 13, *who* takes the kingdom or monarchy of the beast, with an explication of all former passages in this chapter. But it seems by the twelfth verse, that the former *three* monarchies were not involved in the destruction of the fourth; but “they had their dominion taken away, yet their lives were prolonged for a season, and a time.” If however we keep close to the words of the original, then we must render the words,—“And they took away the dominion of the rest of the beasts; for† length of life was given to them but for a time and season.” That is to say, it was granted to them (by the Ancient of days, *v.* 9,) to live in person and power but for a time and a season: all which sets forth antithetically the excellency of this fifth kingdom, or monarchy, which is to be free from all such shortenings, and in that sense to be *for ever*. But if any prefer the sense that our translation hints, (as if the three former beasts had a kind of life allowed them after their dominion was taken away,) we can still give them this fair answer;—that though the three former monarchies were

\* Compare Dan. xii, 1, 11, 12. Mr. Parker on Daniel fully concurs with me in this gradual destruction of Antichrist, and goes on confidently to assert further, that it shall be acting the space of those forty-five years hinted in Dan. xii, 11, 12. (See *Visions and Prophecies Explained*, p. 32.)

† The Chaldee  $\chi$  accepts of various significations, and stands as a *causal* in many places of Scripture; as Ps. lx, 11; Isa. lxiv, 5; Isa. xxxix, 1, &c.



disrobed of their paramount imperiality, the former by the latter, yet those three had continued to them some degree of regality, until a good space of time after the fourth had been in being and power. Which is the more probable : for first, how else could it be said, that the third *trampled* the second, and the fourth the third and former ones, unless they had some being to be trampled ? Secondly, the whole image is broken by the ruin on the feet of the fourth and last ; and therefore there were probably certain broken limbs of the three former, remaining to be beaten into dust with the fourth. And thirdly, we have some such account given us in the best histories.\*

Having cleared this knot, let us now go on with Daniel's visions : wherein having shown us the *posture* and *acts* of the session of judicature ; he next represents to us the *person* or *persons*, the captain and his army, that took from the fourth beast the Roman monarchy and all other kingdoms. Daniel " saw in the *night-visions* (fitly signifying the antichristian *darkness* that then clouded the Church) one like the Son of Man come with the clouds of heaven." This is CHRIST, who (*relatively*, as King and Captain-general, and *mystically*, by union of the Spirit) is Head of his Church, and therefore brings a host of christians at his heels, as part of his session when he sits ;<sup>r</sup> all which must necessarily be here understood by the words,— " But the *saints of the Most High* shall *take* the kingdom, &c. " (v. 18.) But the judgement shall sit, and *they* (the *saints*) " shall take away his (the fourth beast's) dominion, &c. And " the kingdom and dominion, and the greatness of the kingdom " under the whole heaven shall be given to the *people of the*

\* First, the *Armenians*, (part of Chaldea,) had a king and regal dignity even unto the days of the Roman monarchy. Tigranes king of Armenia was subdued by the Roman Pompey, and his country made tributary, and so *stamped* under foot. But after a while, in the reign of Tiberius, the same Armenia was fortified against the Romans ; and the emperor rather pacified it with promises, than subdued it with war ; and they got the staff so far into their hands again, that in the reign of Jovinian they were called *friends*, not *vassals*, to the Romans. Secondly, *Persia* had great power in the time of Antiochus the Great, and so down into the times of the Roman emperors ; of whom Julian lost his life, Valerian went under ransom, and Jovinian was put to a shameful foil by the loss of four whole provinces. Thirdly, the *Greeks* did so far shake off the Roman yoke, that they withstood divers of their stoutest emperors, viz. Galienus, Aurelian, and Dioclesian.

<sup>r</sup> See Zech. i, 8 ; Hab. ii, 10 ; Rev. xix, 11—14.

“SAINTS of the *Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve HIM.” (vv. 26, 27.) Thus Christ, who is in this vision called “the Son of Man,” does as a public person, represent all mankind that believe ; and they and he are so one mystically by faith, and relatively as a corporation empire, that it is indifferent to the Holy Ghost to mention *Him* or *them* to be the ruler of this fifth monarchy. I only add, that, by the current and tenor of Scripture, this phrase “*coming in the clouds*” signifies, that he shall *visibly* and *really* appear in the natural clouds ; as Christ himself and St. John expound the prophets. Matt. xxiv, 30 ; Rev, i, 7.

He is said, in the thirteenth verse, both to *come* to the Ancient of days, (just as the Lamb is said to *approach* to Him that sat upon the throne to receive the book,) and also said to be *brought* before the Ancient of days ; “which words, (saith Mr. Parker,) “until better light may shine, I cannot but conjecture do “signify the *saints*, who bring Christ near to the Ancient of “days, BY IMPORTUNITY OF PRAYERS, for the obtaining the “kingdom, and removal of it from the beast.” Whereupon the kingdom, with all the dominion and glory thereof, (following in v. 14 to the end of the chapter,) is given to Him. The character of it may be seen from the words, “that all people, nations, and languages should serve him ;” signifying, that it is the very same kingdom, or monarchy, in place and substance, only the quality shall be better, and the quantity greater.

Mr. Archer’s short argument on this chapter is important, especially if put into the form of a syllogism thus :

Christ, the Son of Man, must have a monarchy on earth, delivered to him by God, the Ancient of days, at the ruin of the fourth monarchy, to be in his occupation at his second appearance, and from thence to the end of the world.

But this cannot be meant of his *spiritual* and *providential* kingdom, which he had before the four monarchies ; (1 Cor. x, 1, &c ; ) for after the end of this world, at the period of the thousand years, he hath no kingdom, but resigns up all to the Father. (1 Cor. xv, 24, 28.)

Therefore this is yet to come ; neither the fourth monarchy, nor Antichrist, the main and greatest part of that fourth monarchy, being yet destroyed.

The resolution and reasons of learned Master Huet on the scope of verse 14 are likewise worthy of regard. “ This kingdom (saith he) is ascribed to the person of the Messiah ; yet in verses 22 and 27 it is given to and possessed by the saints. “ It is Christ’s *authoritatively* ; it is the saints’ *by delegation and ministry*. And such as rule *for* God, and *according to* God, “ are said to rule *with* God.<sup>s</sup> This kingdom of our Lord is “ either merely *spiritual and inward*, whereof he maketh no “ vicar, saving his Holy Spirit ; (and this regency he reserveth “ with himself, as a peculiar royalty ;) or it is *outward and mixed*, “ being partly *spiritual* in the ordinances of worship, and partly “ *civil* in equity and justice, according to righteous laws, &c. “ and admits of *deputation*. And the exercise of it may be ascribed either to God, or man ; the first and second causes never jarring. The dominion here mentioned is that whereof the Jews are deprived by the tyranny of the Roman monarchy ; but through the glorious appearance of the Deliverer it is restored to them again, never more to be wrested from them.”

Finally, Mr. Mede, having learnedly shewn “ that from this place, as from the mother text of Scripture, the Jewish Church grounded the *name* and expected the great *day* of judgement, with the circumstances of which almost all the descriptions and expressions thereof in the New Testament have reference ;” goes on to say :

“ The kingdom of the Son of man and of the saints of the Most High begins in Daniel when the great judgement sits. But the kingdom of the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the kingdom of the Son of man and saints of the Most High in Daniel : therefore it also begins at the great judgement. That the kingdom in Daniel and that of the thousand years in the Apocalypse are one and the same kingdom appears thus : First, because they begin from the same period ; viz. at the destruction of the fourth beast : that in Daniel, when the beast (then ruling in the wicked horn) was slain, and his body destroyed, and given to the burning flame ; (*vv.* 11, 22, 27 ;) “ that in the Apocalypse, when the beast and false prophet (the

<sup>s</sup> Hosea xi, 12 ; Rev. ii, 26, 27.

“ wicked horn of Daniel) were taken, and both cast alive into  
 “ a lake of fire burning with brimstone. (xix, 20, 21.) Second-  
 “ ly, because St. John begins the reign of the thousand years  
 “ from the same session of judgement described in Daniel, as  
 “ appears by the parallel expressions borrowed from thence.

Daniel says, chap. vii.

“ Verse 9. *I beheld till the*  
*“ thrones were pitched down ;*  
 “ (i. e. till the judges sat.)

“ Verse 22. *And judgement*  
*“ was given to the saints of the*  
 “ *Most High.*

“ *And the saints possessed*  
*“ the kingdom ;* (viz. with the  
 “ Son of Man, who came in  
 “ the clouds. v. 13.)

St. John says, chap. xx.

Verse 4. *I saw thrones, and*  
*they sat upon them.*

*And judgement was given*  
*unto them.*

*And the saints lived and*  
*reigned with Christ a thousand*  
*years.*

“ Now if it be sufficiently proved, that the thousand years  
 “ begin with the day of judgement, it will appear further out of  
 “ the Apocalypse, that the judgement is not *consummated till they*  
 “ *are ended :* for Gog and Magog’s destruction and the *universal*  
 “ resurrection are not till then. Therefore *the whole thousand years*  
 “ *is included in the day of judgement.* Hence it will follow,  
 “ that whatsoever Scripture speaks of a kingdom of Christ to be  
 “ at his second appearing, or at the destruction of Antichrist,  
 “ must needs be the same which Daniel saw should be at that  
 “ time ; and so consequently be the kingdom of the thousand  
 “ years, which the Apocalypse includes between the beginning  
 “ and consummation of the great judgement.

### Chapters xi and xii.

That I may deliver myself from the prejudice of singularity,  
 and save my labor in doing things already done to my hands, I  
 shall here put learned Mr. Huet and Mr. Mede in the van ; for  
 they have well corrected some versions, punctuations, and obscu-  
 rities of both these chapters ; which is necessary before any  
 solid inferences can thence be safely made.

“ The whole eleventh chapter (saith Mr. Huet) concerns the



“ state of the Jews under the three last monarchies, viz. the  
 “ Persian, Grecian, and Roman : the twelfth contains the Jews’  
 “ deliverance. The first mention of the *Romans* is in xi, 30 ;—  
 “ For the ships of *Chittim* (alias *Kittim*) shall come against him ;  
 “ &c.” This Mr. Huet paraphrastically reads thus.—“ For the  
 “ navy of the Romans shall come against him, (Antiochus  
 “ Epiphanes,) for fear of whom he shall be forced to retire from  
 “ Egypt, and by the way shall execute his fury upon the Jews, the  
 “ refractory Jews assisting him. And whereas the Romans’ aid,  
 “ sent under the conduct of Popilius, are called ships of *Kittim*,  
 “ it is because originally they came of Kittim, who was one of  
 “ the sons of Javan ; (Gen. x, 4 ; ) from whom, not only some  
 “ parts of Grecia, but all Italy did originally spring. Ancient  
 “ records declare how Latinus transported the Citians from the  
 “ Greek islands into Italy : which is the more probable, since  
 “ all antiquity concludes the Italians originally to have sprung  
 “ from Græcia. And *ships* of Kittim are here mentioned, rather  
 “ than *people* of Kittim ; 1st, because the arrival of the ships  
 “ only, in the haven of Alexandria, drove Antiochus from Egypt,  
 “ without any other hostility, the soldiers being never landed ;  
 “ —2dly, because the history of the Roman greatness, beginning  
 “ from these times, the Lord would have his people at once  
 “ discern the rise and ruin of their last and great oppressor.  
 “ This he does by citing Balaam’s unwitting prophecy, Numb.  
 “ xxiv, 24 ; “ that the *ships of Kittim* should afflict *Assur*, (trans-  
 “ lating it into a province,) and also should afflict *Heber*, the  
 “ *Jews*, (sacking their city, and scattering their people on the face  
 “ of the earth ; ) and yet in the end perish for ever.”

Verse 31, “ And arms shall stand on his part, and they shall  
 “ pollute the sanctuary of strength, and shall take away the  
 “ daily sacrifice, and they shall place the abomination that  
 “ maketh desolate ;” he thus paraphrases : “ Wherein (that  
 “ is, in executing his fury on the Jews) having other power  
 “ to assist him, he shall defile the holy temple, and trample  
 “ under foot the strong holds of Zion ; and shall destroy the  
 “ ordinance of God’s daily worship, placing in the temple an  
 “ abominable idol, causing desolation where it comes.”

In these sore desolations and destructions by mad Antiochus,  
 a great trial of men’s hearts appeared, as follows in verse 32 :

“ And such as do wickedly against the covenant, shall he corrupt by flatteries ; but the people that do know their God shall be strong, and do exploits.”—Which Mr. Huet renders thus : “ In which trials many of the Jews shall be corrupted by fair speeches to deny their religion ; but such as are faithful with God shall gather courage and cleave to their religion.”

In verses 33, 34 follows the event : “ And they that understand among the people shall instruct many ; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. Now when they shall fall, they shall be holpen with a little help ; but many shall cleave to them with flatteries.”—Which in the way of paraphrase he makes : “ Yea, such of them as have the knowledge of the law shall instruct and encourage their brethren in these sufferings ; yet many of them shall suffer the sword, fire, bondage, and spoil for many days. Yet in this distress they shall be holpen by the courage of some zealous of religion ; but among them many of false and treacherous hearts shall be joined.”

“ In verse 35 (which according to our last English translation is, “ And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is for an appointed time,”) we have, (saith Mr. Mede,) the close of Epiphanes’ persecution ;” and therefore he reads it thus : “ And of those that are understanding (men) many shall fall, for the trial of them, and to make them pure unto the time of the end.”—there putting the full stop, and adding this note—“ That is, to the end of the Grecian kingdom.” “ For with this close of the Epiphanian persecution, the Grecian kingdom, according to the reckoning of the Holy Spirit, is judged to have its end ; neither beyond that doth it come into the account of the prophetic trarchy, or quaternion of four kingdoms.” He bids us for proof of this compare Dan. viii, 23 : to which let me add, that our English renders it “ And in the latter time of their kingdom ;” but Pagnin and Arias, “ *in novissimo regni eorum.*” i. e. in the last of their kingdom.

Verse 36, which in our English is rendered thus—“ And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, &c.”—Mr. Mede begins from

the last clause of verse 35 ; “ *Because* as yet, unto an appointed  
 “ time, a king shall do according to his pleasure, and shall ex-  
 “ tol and magnify himself above every god. For (saith he)  
 “ these words are a transition ; and the article prefixed to king  
 “ (המלך) is not here commemorative or repetitional of any  
 “ thing mentioned before, but in this place only signifies some  
 “ *certain* or *eminent* thing or person, as it does in Isa. vii, 14 :—  
 “ “ Behold a virgin shall conceive ;” of which virgin there is no  
 “ mention before, though it is written with the article prefixed  
 “ (העלמה).—This 36th verse (he continues) is the charac-  
 “ terism of the fourth, or Roman, kingdom, from the conquer-  
 “ ing of Macedonia to the end of Augustus ; who, as it were  
 “ with a fierceness and torrent of fortune, brought into subjec-  
 “ tion to himself the gentiles, or nations, and their gods.” See  
 the like phrase also concerning the rising Persian monarchy,<sup>t</sup>  
 and touching the Grecian.<sup>u</sup> By a prophetic trope, the gods of  
 cities and nations are said to be made subject and conquered,  
 when the nations and cities themselves, over whom those gods  
 were supposed to be presidents and protectors,<sup>v</sup> are brought  
 into subjection : even as, on the contrary, (which you may  
 more wonder at,) those compelled to submit their necks to  
 those nations, whose gods they were, are said to *serve those*  
*gods.*<sup>w</sup> Here also it will be worth while to consider the solemn  
 custom of the Romans, when they besieged cities, of calling  
 forth in verse those gods or goddesses that were the protectors  
 of those places, in order to bring them to be on their side.<sup>x</sup>

“ In the latter part of v. 36 (which Mr. Mede renders,  
 “ “ Moreover he shall speak, or edict stupendous things against  
 “ the God of gods, and shall prevail till the indignation be con-  
 “ summated, for there is made a decision of the time ;”) there  
 “ is (saith he) the characterism of the same fourth or Roman  
 “ kingdom, from the death of Augustus to the abrogation of  
 “ Gentilism ; in which interval of time, the said Roman  
 “ empire crucified Christ, that GOD OF GODS, then appearing in  
 “ the flesh under Pontius Pilate ; and also exercised his wor-

<sup>t</sup> Dan. viii, 4.    <sup>u</sup> xi, 4.    <sup>v</sup> Isa. xlvi, 2 ; Jer. i, 2, and li, 44 ; and xlviii, 7.  
<sup>w</sup> Deut. iv, 28 ; xxviii, 36, 64 ; Jer. xvi, 13 ; 1 Sam. xvi, 19 ; on all which  
 places see the Chaldee paraphrase.    <sup>x</sup> Formulam vide apud Macrob. lib. iii,  
 Saturnal. c. 8.

“shippers with direful persecutions and butcheries for near  
“three hundred years.”

Verses 37—40. He renders, “Furthermore, (moreover, or  
“henceforth,) he shall not regard, nor give any heed to, the  
“gods of his ancients nor the desire of women; yea, he shall  
“not give his mind to any Deity, but shall magnify himself  
“above all. For together with God, he shall honour Ma-  
“huzzim in his seat; I say, with God, whom his ancients  
“acknowledged not, he shall honour (*them*) with gold, and silver,  
“and precious stones, and desirable things.\* And he shall  
“make fortifications common to *Mahuzzim* and to *the strange*  
“*god*, whom acknowledging he shall abundantly honour; and  
“shall make them (the fortifications, or Mahuzzim) to rule  
“over many, and shall divide the land for a reward. And,  
“ (or but,) in the time of the end, the king of the south shall  
“invade or set upon him by war, and the king of the north  
“shall rush in upon him as a whirlwind, with chariots, and  
“horse-men, and mighty ships; and entering into the countries,  
“he shall overflow and pass through.”

“Note here, as regards these verses and the following one,  
“ (Mr. Mede says,) that the *time of the end*, wherein those evils  
“from the south and from the north shall lie and press upon  
“the Romans, is foretold to be the last period of the Roman  
“state: which is elsewhere defined within the course, or cur-  
“rent of *a time, times, and half a time*; in which that  
“king should audaciously presume to practise so great a wick-  
“edness against the God of the Christians, whose worship not  
“long before he had taken up.”

Verses 41—45. “And he shall enter into the land of beauty,  
“or renown; (that is into Palestine, or the Holy Land;) and  
“many shall be overthrown. But these shall escape out of his  
“hands, Edom, and Moab, and the chief of the children of  
“Ammon; (to wit, the inhabitants of Arabia Petrea, which  
“were never yet provinces of the Turkish empire.) He (the  
“Turk) shall stretch forth his hands also upon the countries  
“ (viz. of those parts) and the land of Egypt shall not escape;

\* He calls *Defenders*, or titular *deities*, *Mahuzzim*, under which titles, given to deceased saints and to angels, the Romans worship them as patrons, protectors, and mediators.



“ (though it should hold out long, under the Mamelukes ;) but  
 “ he shall have power over the treasures of gold and silver, and  
 “ all the precious things of Egypt ; and the *Cushites* (that is,  
 “ the neighbouring nations, whether of Africa, or Lybia, as in  
 “ those of *Algiers* ; &c. or of the Arabians, in Scripture called  
 “ *Cushim* ;) these shall be at his steps ; (that is, at his de-  
 “ votion.) But tidings out of the east, and out of the north  
 “ shall trouble him ; therefore he shall go forth with great fury  
 “ to destroy, and utterly to make away many. And (to that  
 “ end) he shall plant the tabernacles of his palace between  
 “ the seas, in the glorious mountain of holiness. The tidings  
 “ (he adds) from the east and north may be the return of  
 “ Judah and Israel from those quarters ; for Judah was carried  
 “ captive at the first into the east, and Israel by the Assyrian into  
 “ the north ; (namely, in respect of the Holy Land ;) and in those  
 “ parts the greatest number of them are dispersed to this day.”

Thus Mr. Mede ; who accounts (if I mistake not) that the Roman and the Turk make up the fourth monarchy. I must now take my turn.

The things concerning the fourth monarchy (from v. 36 of chap. xi to the end of that chapter) do greatly conduce to unfold the main passage in chap. xii, 1 ;—that at *that time* Michael shall stand up for *Daniel's* people, the Jews, to deliver them. For we have a clear description of the Roman, or fourth monarchy, in its full latitude, as the last general enemy of Jews and Christians, and the ultimate predecessor and prejudicer of Christ's kingdom, hindering the setting up thereof, until that time when Michael stands up. And this description of the fourth empire holds forth the tyranny, impiety, heresy, apostacy and blasphemy thereof, in all the branches springing thence, both Turkish and Papal. And (which is the wonderful wisdom of God) they are all set forth by such characters, and in such a dress of language and phrases, as admirably comport to *both* of them, and to each in his several garb ; though only one at a time is mainly intended. Which observation will easily manifest itself to any understanding, that will compare their history and the passages of this prophecy fairly together. For example :—“ He shall do according to his will ;” viz. leaving all divine rules ; “ and shall exalt and magnify himself above

every god ;" viz. kings and princes, and God himself, in despising his word, and setting up his own decrees above it ; " and he shall speak marvellous things against the God of gods," viz. CHRIST JESUS ; " and he shall rule over many (countries ;)" " and shall enter into the glorious land ;" viz. the country of the *Jews*, &c.

In verses 36—39 is chiefly described the Roman empire as *heathen*, and afterwards *pontifical*. In verses 40—45 it is described as it became first Saracenic and then Turkish. For " the king of the south" means the Saracens ; who, next to the Romans, were the immediate oppressors of the Jews. The Saracens are a people of the *south*,—first, because of their *rise* from Arabia, which is southward from Judea ;—secondly, because of their *seat*, having planted themselves in Egypt, Alexandria being the imperial city of their Souldan. The king of the north means the *Turk*, who, next to the Saracens, was the immediate oppressor of the Jews, winning from the Romans several countries of their empire. The Turks have the notation of a people of the north, partly because they arose out of Scythia, which was north from Judea ; partly because they possessed the country of Syria, which was also north from Judea. Of the Romans, as instruments of God's "*indignation*" oppressing the Jews, we have treated before. The Turks, joining with the Saracens, beat the Romans out of Judea and several adjacent countries ; but to no advantage of the Jews, who thereby only changed their oppressors.

The deliverance of the Jews from the Roman empire, as *Roman*, is hinted in *v.* 36, in those words—" till the indignation be accomplished, for that that is determined shall be done : " that is, the time of God's wrath against the Jews is but for a certain term of years. Their deliverance from the Saraceno-Turkish portion is expressed in *vv.* 44, 45—" But tidings out of the east, and out of the north shall trouble him, therefore he shall go forth with great fury to destroy, and utterly to make away with many ; and although he shall plant the tabernacle of his palaces between the seas, in the glorious holy mountain ; yet he shall come to his end, and none shall help him."—That is, the Jews, rising up in the bordering countries, lying east and north

from Judea, shall thereby become the object of the Turkish fury in their own land. The application of these rumors from the *east* is ill referred to Antiochus, disquieted about the Parthian wars: and as ill are the reports of the commotions from the north applied to the success of Judas Maccabæus: for they plainly signify the rising of the Jews as aforesaid, in behalf of which interpretation several arguments may be urged.

*First*, this prophetical book of Daniel, in all the chapters wherein mention has been made of the misery of the Jews under the four monarchies of the world, hath constantly held forth this object;—viz. to annex a close concerning the *delivery* of the Jews. For it is the scope of this whole book to set forth the tragedy of the Jewish state; the ante-scene or prelude to which is to be sad to the Jews and glad to their enemies; but the catastrophe gladness to the Jews and sadness to their enemies. The Holy Ghost well minds the sad captivity of the Jews at the time of this prophecy; and they had great need, upon any mention of their oppressions and the continuance of them, of some comfort: unless therefore the comfort of their deliverance be here intimated, this method is quite broken. *Second*, Daniel holds this method in the twelfth chapter. For mentioning the Jews' troubles in the first verse, and hinting them again in the third verse, he spends the rest of the chapter in discovering their deliverance. *Third*, the conversion of the Jews is prophesied expressly to come from the *east*, in Revelation xvi, 12; wherein the drying up of the great river Euphrates is said to be, "that the way of the kings of the *east* might be prepared." *Fourth*, it may be observed, that at this day the Jews are especially conversant in those *eastern* parts near Judea, hankering after Canaan; for the sake of whose residence there, the Arabian parts thereabouts, (viz. Ammon, Edom, Moab, &c.) are spared, by special divine providence, as is intimated verse 41. *Fifth*, the enemy himself, for the prevention as I take it of the return of the Jews into their own land, "pitches the tabernacle of his palace in Judea;" consequently there, and thereabouts especially, shall be the insurrection of the Jews.

But notwithstanding all the power and prudence of the Turkish enemy, "he shall come to his end, (by the said rising of the

“ Jews.) For\* at that time shall Michael stand up, the great prince, who standeth for the children of thy people ; and there shall be a time of trouble, such as never was, since there was a nation, even to that same time. *And at that time thy people shall be delivered.*” By which words, considered in their substance and dependance, we may perceive the necessity of our opening so much of the eleventh chapter as hath been presented to you : for the whole of that and this put together clearly amounts to this ; that at the end of the fourth monarchy, Christ (most fitly called *Michael*, which signifies, “ *who is as God*”) stands up to deliver the Jews, and that as well from their *civil* bondage as from their *spiritual*.

Now this cannot be at the ultimate general judgement. For, first, the *Jews* are not then delivered more than the people of any other nations who were believers. And it were a small comfort to them now in captivity, that their full deliverance from under tyrants should not be till the last day of the general judgement. Jews cannot *then* be *so* delivered, unless they be first grafted in again by faith ;<sup>y</sup> the last judgement being a destruction, not a deliverance, of all but believers. This corporal deliverance therefore of the Jews (besides their spiritual) from captivity under the fourth monarchy, not having been yet fulfilled, is yet to come : which conclusion is further confirmed, in that it is a time of the *greatest troubles* ; whereas at the final judgement there is not an *increase* of the troubles of them that are the Lord’s delivered, but a total and final end to them.

If any object, that this deliverance must still be at the last judgement, because of two passages in this chapter ;—“ They shall be delivered that are found written in the book ;” and “ Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever ;”—we cannot but confess, that learned and pious men, in times of greater darkness, did imagine

\* Our translators render it *and*. But *is* oft, and must here of necessity be, rendered *for* ; instances of which we have given before.

<sup>y</sup> Rom. xi. 23.



these Scriptures to intend the last judgement: but we must openly oppose that sense for the following reasons. *First*, it is said at the opening of that book, “ *Many* of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame, &c :” but at the last judgement *all* shall rise. *Second*, it is said, that the godly (called *wise*, &c.) shall awake, though to *life*, yet to great troubles; the *time of trouble* continuing from their awaking, to the time of their blessedness, viz. forty-five years.<sup>2</sup> So that it shall be a time of great trial “ many thereby being tried, purified, and made white; the wicked on the contrary doing wickedly.” But the godly do not rise at the last judgement to troubles, or trials. *Third*, the question is asked (verse 6.) “ How long shall it be to the *end* of these wonders?” Observe carefully, “ How long shall it be to the *END* ;” not, How long to the *beginning*. And how long to the end of these *wonders*; (meaning those before mentioned;) not, how long to the end of the *resurrection*. Had the resurrection been meant, it would have been more proper to have inquired of its *beginning*, not its ending. *Fourth*, it is said (verse 7) that these things were to be finished, “ when the Lord shall have accomplished to scatter the holy people.” But the accomplishing the scattering of the holy people, the Jews, (which is by conversion of them, and replacing them in their own country, as the prophets all along have foretold,) is generally confessed to *precede* the resurrection and day of judgement.

1. These times are said to be *troublesome* times. (v. 1.) *First*, because the great warlike oppositions that the enemy shall then make against them shall seem but cold entertainment to new converts. For their arch-enemy the Turk is then in a great fury, contending to hold his tyrannical empire over them. *Secondly*, because of the *length* of these troubles, which will be forty-five years (as before said :) so that by reason of both the greatness and continuance of these troubles, many shall fall off from that cause to which at first they were awakened, and so they rise to their “ shame and contempt” before men; not (as yet) in hell torment. (v. 2.)

2. The *book* mentioned (v. 1) in which, “ all they were written, and they only, that should be delivered,” must be also dis-

<sup>2</sup> vv. 11, 12.

tinguished. For there are divers books mentioned in Scripture ; which cannot all be the same book, because in Rev. xx, 12, there is mention of “ *books*,” in the *plural*, and of “ *another book*.” Therefore we must at least distinguish a *two-fold* Book of Life. First, there is the book of God the Father’s eternal election, called in Phil. iv, 3, “ the Book of *Life*,” the writing in which is unchangeable.<sup>a</sup> Secondly, there is the Lamb’s Book of Life, touching things in *time*, viz. of external vocation, to the embracing the Gospel, and a subjection to the sceptre and kingdom of Christ, as in Rev. xxi, 27. The antithesis of the words in this place distinguishes between them that are written in the Lamb’s Book, and those that defile themselves, and make or do abominations or lies ; and therefore intimates, that the former, being free from outward evil conversation, are in all appearance and likelihood *holy* ; and if any such fall off from this fair show of holiness, and degenerate into an evil conversation, they are blotted out of the Lamb’s Book.<sup>b</sup> Suitable to this it is said in Rev. xxii, 19, “ If any man shall take away from the words “ of the book of this prophecy, God shall take away his *part out* “ of the Book of Life, and out of the *holy city*, and from the things “ which are *written in this Book*.” And thus the generality of the Jews at present are blotted out of the Lamb’s Book, whilst fallen off from the profession of true godliness ; and those likewise are blotted out, named in the second verse of Daniel xii, that at first shall *arise* in outward profession for the common cause, and at last fall off to their *everlasting shame*. But those that are in the book of *election* can never totally and finally fall away : their effectual regeneration being once really begun, can never utterly be extinguished. Once in Christ, and ever in Christ.

Their “ awaking out of their sleep in the dust” (v. 2) signifies no more, as I conceive, than the recovery of the Jews from their dispersed and despised condition among all nations, wherein they seem to lie *politically dead* : just as *afflictions* are called *death*,<sup>c</sup> and a *poor* man, because distressed and despised, is also called a *dead* man ; the rich being contrasted with such, as a *living* man.<sup>d</sup> And again the restoration of the Jews from captivities under men, is compared to the “ making dead bones to

<sup>a</sup> 2 Tim. ii, 19.    <sup>b</sup> Psalm lxix, 21—29.    <sup>c</sup> Rom. viii, 36 ; 2 Cor. iv, 10 11 ;  
and vi, 9.    <sup>d</sup> Eccles. vi, 8.

live again,"<sup>e</sup> and their outward call thereunto, is likened to a resurrection.<sup>f</sup>

Further, it is said *many*, not *all*, shall awake ; and of them that awake, *some* only awake to everlasting life ; and the other to everlasting shame : the meaning whereof must needs be that all the native or natural Jews shall not be awakened to the general call of the main body of them to their restoration ; but some there shall be even of them, either so naturalized to heathenism, or so diabolized to turcism, or so superstitionized to papism, or so indifferent from infidelity, that they shall slight their call ; insomuch that they shall still *sleep in the dust* of their earthly miserable condition, till the common deluge of destruction on Christ's enemies sweeps them away, together with those to whom they adhered. And again, of the main body of them that are awakened, even some of them, embracing true religion and the cause of Christ with a false heart, and flagging in the pursuance thereof, by reason of the troubles then present, shall be cast off by the rest of the Church, and so end in temporal, and at last eternal shame. On the other hand, the generality of the rest of them that were outwardly called (attending upon that *outward* call, till they were *inwardly effectually* called, and so persevering in the faith and cause of Christ,) shall attain to a three-fold life : first, the life of honorable liberty, never more to be vassalized to other nations ; secondly, the life of a most glorious religious church state, never more to be scattered ; thirdly, at the end of their perseverance, to the period of the thousand years, or life of eternal glory.

So that the *resurrection* (as some would call it) here meant, is not to be understood literally : i.e. it is not a *physical* resurrection of deceased bodies out of their graves ; but a *metaphorical* resurrection of the living ; first, *political*, of their persons from bondage ; and then *spiritual*, of their souls out of the state of unbelief. The physical resurrection of the dead elect Jews is not till that resurrection of all *believers*, which is at the *end* of the forty-five years mentioned verses 11, 12, and at the *beginning* of the thousand years ; just as the resurrection of the *wicked* is not till the *end of the thousand years*. Thus as the said thousand

<sup>e</sup> Ezek. xxxvii.

<sup>f</sup> Rom. xi, 15.

years of the restitution of all things is bounded with two *physical* resurrections ; so this forty-five years of preparation to that restitution is bounded with two resurrections,—the first metaphorical, the second physical.

Finally, the amplification of the Jews' state in that 45 years is held forth in the *third* verse, in two distinctions : first, of the *glory* of them that are then effectually brought in, secondly, of their *graces*. 1. The distinction of their *glory* is, that they shall “ shine as the brightness of the firmament ;” and “ as the stars for ever.” The meaning whereof is this : that whereas the greatest glory of the elect is reserved to the ultimate day of judgement, when they all shall “ shine forth as the sun in the kingdom of the Father ;”<sup>g</sup> yet, in the meanwhile, at this particular *metaphorical* resurrection, the effectually called shall have great glory proportionably to their relations. They that are private converts, called here “ *wise*,” shall have much glory ; but they that are instrumentally public converts, “ turning many to righteousness,” shall have more. 2. The distinction of their *graces* is this : the people's graces are expressed by the name of *wisdom*, rather than by naming any other grace, because *blindness of mind* and a *foolish prejudice in heart* was chiefly the sin that caused them to reject Christ and his Gospel.<sup>h</sup> The teachers' gifts are said to be a bringing many to *justification*, (the original is מצדיקי הרבים,) because formerly they had chiefly beguiled the people in the point of justification, crying up the works of the law as their righteousness, and did not teach Christ the true righteousness. There might be other reasons of this compellation of their graces : for the people's graces may be named *wisdom*, because all grace enters by the beams of knowledge, though all knowledge is not accompanied with grace ; and the teachers' gifts may be styled “ bringing many to justification,” because justification is the door to let in *sanctification*. Till we are united to Christ for righteousness, there is no flowing forth of his fullness for holiness.

<sup>g</sup> Matt. xiii, 43.

<sup>h</sup> Acts xxviii, 27 ; Rom. xi, 25. 1 Cor. i.

i Rom. ix,

32 ; Acts xv, 1.



## HOSEA.

## Chapter i, 10, 11.

“ Yet (or *for all that,*) the number of the children of *Israel* shall  
 “ be as the sand of the sea, which cannot be measured nor num-  
 “ bered ; and it shall come to pass, that *instead of that* which was  
 “ said unto them,\* *Ye are not my people*, it shall be said unto  
 “ them, *Ye are the sons of the living God*. Then shall the children  
 “ of *Judah*, and the children of *Israel* be *gathered together*, and  
 “ appoint themselves *one head*, and they shall come up out of the  
 “ land ; for great shall be the day of Jezreel.”

Vatablus doth well hit the nail on the head, when he saith upon this place, “ The prophets are wont, after they have threatened, afterwards to subjoin consolation : therefore this text ought to be understood of *believing* Israel, the true sons of Abraham. As if the Prophet should say, this that I spake *before*, in way of threatening, ought to be understood of those that shall remain in unbelief : for otherwise, the number of the children of Israel shall be as the sand of the sea, &c. For *all* the Israelites shall not perish : yea, the number of the sons or children of the Church shall be exceeding great.”

But let us wind ourselves down a little deeper into the sense of the text, that we may draw up thence the golden ore of comfortable inferences. *Israel* must at least signify the *ten* tribes : but at verse 11 our Prophet names *Israel* and *Judah* distinctly, which must include the whole *twelve*. Again, in the fourth verse, he sets forth the kingdom of Israel by *Jehu* their king, and threatens his house because he poured out the blood of the family of Ahab in Jezreel, the royal city, where the kings of Israel dwelt. The text therefore gives us to understand, that the *number* of the twelve tribes that are to come in, to make up the glorious Church in the last times, must not be a small glean- ing only, but a most *mighty* multitude, even as *the sand of the sea*, that cannot be measured or numbered !

\* See the margin.

The *state* to which these Israelites shall be restored, shall not only be a goodly temporal estate, in their *own land*, (as intimated v. 11,) but also a gracious *spiritual conversion*: so that they shall be truly called “God’s people,” and “sons of the living God;” though before they were said *not* to be his people.

The steps by which they shall attain to this are,—*first*, the ten tribes being converted, they with the two tribes shall be “gathered together;” *secondly*, they shall “appoint themselves one head,” in common over them all; *thirdly*, “they shall come up out of the land” (or from the *earth*, מִן הָאָרֶץ) where ever they were scattered; *fourthly*, they must return into their own land, even to *Jezreel*, &c. named in the text. Concerning these two last steps Vatablus notes well, “that they who returned from captivity were said to *ascend up out of the earth, or land of their captivity*.”

Concerning the *head* they shall appoint over both, most are led away by the aptness of the term, (and truth of the thing in one sense,) to suppose that *Christ* is intended: but I doubt this to be the sense of the Prophet. For, by the order of the text, they would all have Christ for their spiritual head before, being by his means made “the sons of God.”<sup>k</sup> And secondly, *this* head is but to lead them up from their dispersion, in opposition to the way-laying Turk, that they may come into their own country, there to sit down under Christ’s rule in his visible kingdom. Whether in this expedition Christ will be personally visible, either as a conductor or otherwise, I do not know: if he is to be, I am disposed to think the struggle against the Jews’ enemies need not to be so long as 45 years. The Chaldee paraphrase saith, that this head shall be a prince, or chieftain of the house of *David*—R. Jarchi says *David himself*. Grotius says *Zorobabel*; Abenezra names another, and Alapide another. Our new Annotations speak *cautiously*, to the effect that “hereby is *principally* meant the Messiah Christ, the head of the Church.” I confess, I think no other to be here meant, than some worthy fit man who is to be their commander in chief, subordinate to Messiah.

The eminency of this expedition is, “that great shall be the

<sup>k</sup> Acts iv, 12; John i, 12.

day of Jezreel;" which is brought in as a reason and proof—"because great shall be the day of Jezreel:"\* that is, Whereas (saith the Lord) I took away the kingdom of Israel for the blood shed in Jezreel; (the blood of Naboth by Jezebel, and the blood of Jezebel by Jehu, who shed it *extra-judicially*, for his own ends;) great shall now be the day of delivering Jezreel. This means the deliverance of *Israel*; first, by a *synechdoche*, or a part for the whole, Jezreel being the royal city of Israel: and secondly, by the notation of the word *Jezreel*, which Jerome interprets *the seed of God*; for such the Israelites shall be through Christ. Others interpret it, the *sowing*, or *scattering*, of God: in which case Jezreel shall be Israel, who have been sown or scattered into all countries, as seed into so many fields; and shall be brought together in the granary of their own country, as seed grown up to ripe corn at the time of harvest. Thus the Chaldee renders it,—Great shall be the day of their *gathering together*.†

Now chuse which interpretation you will, and show, if you can, that this text has been duly fulfilled, according to the purport thereof, since the first scattering of the ten tribes. When was there such a multitude of Israel, like the sands of the sea, &c., gathered from all the earth, and called "the sons of the living God?" When did they and Judah put themselves under *one head*, and returning to their own country settle in Christ's visible kingdom? The apostle Paul tell us, that up to his time, at least, "blindness in part was happened to Israel;"<sup>1</sup> so that the conversion of the fulness of them was then still behind. It is true, that two chapters before the Apostle cites this very place of Hosea;<sup>m</sup> but the object is to show us "the riches of God's glory on the vessels of mercy, in them whom he calls, *not only of the Jews*, but also of the Gentiles, as he saith in Hosea;"

\* Heb. *בִּי*, Chaldee *אֲרִי*, Sept. *ὁς*, Latin *quia*.

† It may be well to notice here, once for all, that extracts from contemporary or recent authors are occasionally omitted, when they merely repeat the sentiments of Dr. Homes, and do not cast any new light upon the text. However desirable such quotations might have been to shield the author in his own day from the charge of novelty; yet those names would not prevail against the prejudice of the present generation; and in the instances in which they are passed over, they add nothing to the argument. ED.

<sup>1</sup> Rom. xi, 25.

<sup>m</sup> Rom. ix, 25, 26.

wherein it is evident, (let some authors say what they please,) that the Apostle minds *chiefly* the call of the Jews; insomuch, that he feared lest others should suspect him to mean only the Jews: for so the very phrase “Not *only* of the Jews, but *also* of the Gentiles” plainly indicates. For, verse 1, he begins, as passionately affected for the conversion of the Jews, ready even to wish himself accursed for their salvation; and continues to regard them to verse 16, never mentioning or hinting at the *Gentiles* but twice in all the chapter, viz. verses 24 and 30. And in the two following chapters, he is chiefly upon the state of the Jews. And when he quoted this place of Hosea, it is most evident he did not think it was then commensurately fulfilled: for after he had said, (ver. 24,) “that God hath shewed the riches of his glory, even on *us* whom he hath *called*, not only of the Jews, but also of the Gentiles;” he closes the chapter with a narrative, how *Israel* had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law; and begins the next chapter by declaring, that his “desire and prayer to God was, that *Israel* might be saved;” and again closes that chapter with the complaint, “that God hitherto had stretched forth his hand to Israel in vain;” whilst the subject of the eleventh chapter is Paul’s prophecy, that in after times *all Israel* shall be saved, when the fulness of the Gentiles shall come.

### Chapter iii, 4, 5.

“For the children of *Israel* shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, (or statue,) and without an ephod, and without teraphim: afterwards shall the children of *Israel* return, and seek the Lord their God, and *David* their king, and shall fear the Lord and his goodness, in the latter days.”

Note in the first place, that this also is prophesied of *Israel*; on which Lyra speaks well: viz. “After the call of the Gentiles is prophesied the *final* conversion of the Jews *in general*.”

Next consider the condition in which the people of whom the Prophet speaks shall be; and how long they shall remain in it ere they be delivered. 1st. They shall be **MANY DAYS**



*without a king, and without a prince* ; i.e. without any civil polity, either monarchical or aristocratical, of their own nation. Grotius well observes, that they shall not only have no *king*, but no man of their own nation endowed with any jurisdiction. The Septuagint therefore rightly render שר by Ἀρχοντα a ruler ; and the Chaldee paraphrases it by—"without any that takes the rule over Israel." 2dly. They shall so long be without a *sacrifice*, and without a *Mattzebah* (מצבה;) which, though our English renders it *image*, is by Jerome, Grotius and our ordinary Septuagint rendered *altar*.\* They shall also be without an *ephod*, (which was part of the high priest's vestments, worn upon his shoulders ; and it is put here *synecdochically* to signify all his glorious garments,†) and without teraphim. The singular is *taraph*, which in itself signifies no more than an image in general, and (as Grotius and Calvin observe) is a word of a middle nature, or acception. For as it is used to signify Laban's and Micah's images ; so also to signify the image which Michal made and put into her bed to resemble David.<sup>n</sup> Yea, it may here signify (as Jerome and Grotius note) the *Cherubim*. These had wings and faces, and were stretched over the mercy-seat, looking one upon another ; under which was the ark, from whence was the oracle, or answer of God by voice.<sup>o</sup> The Septuagint accordingly in some copies has οὐδε δηλων, without *manifests* ; in others οὐδε δηλωσεως, without *manifestation* : and Aquila (as Jerome asserts) translates it φωτισμους *illuminations*. I cannot at all imagine (as many do) that any thing *idolatrous* or *superstitious* is intended, in any one particular of this second part of their destitute state. For some of the things named are evidently good and lawful, as the sacrifice and ephod ; to mingle which with what was impious and evil appears incongruous. But still more irreconcilable is the notion of any thing idolatrous with the circum-

\* To justify this latter translation I have this to observe, that *Mattzebah* signifies a pillar or stone, erected in honor to God : and the Hebrews put only this difference between it and *Mitzbach*, (מצבה) an altar ; viz. that the *pillar* consisted of one stone, the *altar* of many. The pillar was erected for the offering, or pouring out of oil upon it ; the altar was for sacrifice. See Gen. xxviii, 18, 22 ; xxxi, 13, 45, 51, 52 ; and xxxv, 14, 20.

† The Septuagint renders *without an ephod*, by ἡδὲ ἑσθῆς ἱερατείας without a *priesthood*.

<sup>n</sup> 1 Sam. xix, 13.      <sup>o</sup> Exod. xxv.

stance, that the being deprived of these things is threatened as a punishment. For it is no loss to be deprived of idols ; but to lose the privileges connected with their civil polity and church administrations, was a grievous affliction.

Out of all arises a sure explication of the *MANY DAYS* wherein they shall be without these. For, as Paræus (referring to the period of Babylonish captivity) well observes, more than *seventy years* of days must be meant : to which Jerome himself (though an adversary to our main position) rationally agrees ; for he says, “ Some of the Jews expound this chapter “ of the Babylonian captivity, in which for seventy years the “ Temple lay waste, and at last under Zorobabel it was restored “ to its former condition. But we refer it to a *future* time, seeing no other cause can be found why they were forsaken *so long* “ a time, but their putting to death the Saviour.” But not to show you men, but demonstration ; First, in their time of captivity in Babylon, they were not altogether without a *king* of their own nation. For *Jehoiakim* lived many years in the time of that captivity, and was raised to a throne.<sup>p</sup> Of Jehoiachin, alias Jeconiah, came *Salathiel*, a prince ;<sup>q</sup> and so downward the sceptre doth not utterly depart from Judah till Shiloh comes.<sup>r</sup> Secondly, they were not without a *priest* in that captivity ; nor after unto Christ’s time. Jeremiah and Ezekiel were both of them priests ;<sup>s</sup> and after them, in the time of Antiochus Epiphanes, was famous Mattathias ; and after him Judas Maccabeus ;<sup>t</sup> and in Christ’s time there were priests, and high-priests, and sacrifices, &c.<sup>u</sup> We conclude therefore, that it is impossible to understand these “ *many days* ” to signify the time of Judah’s captivity in Babylon ; or (as our new annotations would have it) the time since Judah’s return from Babylon till Christ’s ascension : but they must be extended to the still future conversion of all Israel. Dr. Mayer says ; “ Calvin ingenuously “ confesses, that by David, spoken of in the prophets, *Christ* is “ is always set forth ; and therefore this long time of the Jews “ being without a king, &c., must be understood of the time “ immediately previous to their embracing the faith of Christ,

<sup>p</sup> 2 Kings xxv, 27.

<sup>q</sup> Jer. xxix, 2 ; 1 Chron. iii, 17 ; Matt. i, 12.

<sup>r</sup> Gen. xlix, 10. <sup>s</sup> Jer. i, 1 ; Ezek. i, 3. <sup>t</sup> 1 Maccab. ii, 1—5 ; iii, 1.

<sup>u</sup> Luke i, 8 ; ii, 24 ; Matt. xxvi, 3 ; John ii, 13, 14, &c.

“and not of the time of their captivity ; for then they had not David for their king. Neither can it be understood of the time immediately before Christ’s coming, and after their return ; for then they had princes, and priests, and sacrifices. What remaineth then, but to understand it of the time that now is, at the *end whereof* the Jews shall turn to Christ ! And herein Gualter and Tossarius follow Jerome.”

All that has been said will be made yet more evident by that punctual *specification* of the time, in the next verse following, when the Israelites shall be delivered and saved : viz. in the latter days ; i. e. in the *last or end of days*, as the Septuagint and Chaldee render it. Dr. Mayer says, “ It is said, that this should be *in the last days* ; whereby the time of the *Gospel* is always set forth ; all the time before being counted *old*. Heb. i. 1, 2. But these *novissima tempora* are the *newest times*, because all things are *new*. Yea, and *at the latter end of them* the Jews shall be new creatures, (as are all that are in Christ,) and then the world shall be destroyed, and God will make a new heaven and a new earth.” It is worth while also to hear Alapide, a papist ; because whilst an enemy to the truth in *hypothesis*, he telleth the very truth in *thesis*. “ In the last of days, (saith he,) that is, in the end of the world, when a little before, or at the coming of Antichrist, especially after the *slaying* of him, the Israelites and Jews, who clave to him while the said Antichrist was alive, and reigned, (partly by remembering the sermons and miracles of Elijah and Enoch, and partly by the exhortations of other preachers,) shall be converted unto Christ ; even as I have said upon Revelation xi. For then all Israel shall be saved. (Rom. xi, 25.) So says St. *Hieronym. Haymo. Albert. Hug. Lyran*, and others. *Isidore* and *a Castro* think these things to be done in the incarnation and *first* coming of Christ ; to wit, *inchoatively* : for then *a few* of Israel *began* to be converted. Others err, who think these things to have been performed in the relaxation of the Babylonish captivity by Cyrus.” Thus Alapide confesses twice over in his works the just time of fulfilling these things : but like a papist he blindly supposes, that Antichrist is not yet come ; that so his *Pope* might not be thought to be Antichrist.

Having now noticed the time of their deliverance, next comes

the deliverance itself: viz. "they shall return and seek the Lord their God, and *David* their king;"—that is, God, and his Son CHRIST, or God *in* his Son Christ. Their own Rabbins render it in their Chaldee Paraphrase nearly the same: "Afterwards the children of Israel shall be led by *repentance*, and shall seek the worship of their God; and shall obey *Christ, the Son of David, &c.*" And thus learned and pious Christians (e.g. the Geneva notes, our new Annotations, and Dr. Mayer,) understand it by authority of Scripture. "*In the latter days*, (Hebrew, "the *end* of days,) when the world is now near to an end, they "shall seek David their king, (that is, the Messiah, Christ the "Son of David,<sup>v</sup>) and his kingdom; in which David's kingdom "is promised to be for ever, even to the end of the world."<sup>w</sup> For David himself is long since dead; as the Apostle argues, when he would prove, that by David, mentioned Isaiah lv, and Psalm xvi, Christ is signified.<sup>x</sup> Nor shall David return again, till the physical corporeal resurrection of the saints, which must be preceded by the metaphorical resurrection, as we have before proved. So this return of Israel is not only from captivity, but from sin; as is plain by that which follows, "they shall fear the Lord and his goodness." *Fear* is commonly, throughout the Scriptures, put for all the inward graces and the worship of God in the heart; and this fear is to be for his *goodness*,—that is, in and for Christ; who, as he is called the *Wisdom* of God,<sup>y</sup> and the *Word* of God,<sup>z</sup> so is he the *Goodness* of God; because God cannot be communicative of his goodness to the fallen sons of Adam but through Christ.<sup>a</sup>

Which things being so, they speak of themselves, that they were never yet fulfilled according to the purport of the text. For the generality of Israel and Judah are to this day without a king, without a prince, without a priest, without a sacrifice; (that ceasing, at least, ever since A. D. 366;) nor have they instead of those princes, priests, and sacrifices, sought the Lord their God and David, that is, Christ their king, as hath been before expounded.

<sup>v</sup> Jer. xxx, 9; Ezek. xxxiv, 23, 24; xxxvii, 24; Matt. ix, 27; Rev. xxii, 16. <sup>w</sup> Psal. lxxii, 17. <sup>x</sup> Acts xiii, 34—36. <sup>y</sup> 1 Cor. i. <sup>z</sup> John i. <sup>a</sup> Tit. iii, 4—6.



## JOEL.

## Chapter ii, 28—32.

“ And it shall come to pass afterwards, that I will pour out  
 “ my Spirit upon *all flesh*, and your sons and your daughters shall  
 “ prophesy ; your old men shall dream dreams ; your young  
 “ men shall see visions : and also upon the servants, and upon  
 “ the handmaids, in those days will I pour out my Spirit. And  
 “ I will show wonders in the heavens and in earth, blood, and  
 “ fire, and pillars of smoke : the sun shall be turned into dark-  
 “ ness, and the moon into blood, *before that great* and terrible  
 “ day of the Lord come. And it shall come to pass, that who-  
 “ soever shall call upon the name of the Lord shall be delivered :  
 “ for in *Mount Zion* and in *Jerusalem* shall be deliverance, as  
 “ the Lord hath said, and in the *remnant whom the Lord shall*  
 “ *call.*”

Note first in general, touching this text, that though St. Peter truly applies a part of it to the wonderful effusion of the Spirit at Pentecost ;<sup>b</sup> yet it is not solely applicable to that event : nor is the intent or meaning of the *whole*, or of *any part* thereof, completely fulfilled and terminated therein.\* Peter himself tacitly intimates as much in translating the words *אחרי כן* *afterward* by *εν ταῖς εσχάταις ἡμέραις* *in the last days* : and Joel himself drops expressions, which are inconsistent with limiting it to Pentecost ; e.g. God’s pouring out of his Spirit upon *all flesh* ; &c. Mean while, let me entreat the Reader to remember that golden rule, which I have laid down before, viz:—that prophecies of this nature, touching the kingdom of Christ, have their gradual, progressive, and vicissitudinous fulfilling, from the first breathing of them to the end of the world ; as it were from one type to another, till they come to the antitype and full meaning and perfection of the whole. Thus the ark of Noah might be an occasion of the ark of Moses : I am sure it signi-

<sup>b</sup> Acts ii, 16—21, &c.

\* That I may not be condemned of singularity, the Reader may note what Œcolampadius, Calvin, Alapide, Lyra and others *hint* to the same effect, though they do not speak out to the same extent as I shall.

fied *baptism*; and baptism leads us to salvation in Christ.<sup>c</sup> Just like *parhelion*, when we see two or three suns or rainbows, the one carries up the sight to the other, till at last it be fixed upon the sun itself, the substance of all. The Church hath its growth, and her eyes are not able to endure all degrees of light at first. The infant hath but the glimmering of the light of the fire; afterwards it can behold the candle; at last it endures the light of the sun: and the sun of the choicest Gospel-light is not in its vertical point and apogee in an instant, but becomes so by gradual ascension.

To come however to the particulars of the text; that I may deal faithfully with the precious word of God, and with my Reader, and mine own heart, let us see, and say ingenuously, what of it hath been fulfilled at Pentecost and afterwards, and what not. These things have in part been *fulfilled*. 1st.—The *pouring out of the Spirit*: for those mentioned in Acts i, 13—15 were all filled with the Holy Ghost. 2ndly.—The *seeing visions*: for Peter had a vision,<sup>d</sup> and Paul had a vision,<sup>e</sup> and Ananias,<sup>f</sup> and Cornelius,<sup>g</sup> and Stephen.<sup>h</sup> 3dly.—The *prophesying of their sons and daughters*: as Paul did,<sup>i</sup> and Agabus,<sup>k</sup> and Philip the Evangelist's four daughters;<sup>l</sup> and afterwards John, Peter, and Jude prophesied, as the Revelation and their Epistles testify. 4th.—The *darkening the Sun*: for before this notable day of the Lord's pouring out his Spirit upon the disciples, there preceded that terrible darkening of the sun at Christ's passion:<sup>m</sup> for surely all that darkening of the sun, mentioned by our Prophet, must not be made more dark by an allegory, or evaded by a figure; seeing it is set down as a mark of time, when God is about to do some visible exploit. 5th.—There was a *deliverance*: and in a certain sense in *Jerusalem*, and at *Mount Zion*; for there were converted at Peter's sermon about 3000 souls,<sup>n</sup> which were soon after increased to 5000.<sup>o</sup> All these five heads of this text were fulfilled *in part*; and in regard to them Peter had just reason to apply this prophecy of Joel. For although the stream were to flow on and increase to the magnitude of an ocean, when arrived at its fulness; yet running first by

<sup>c</sup> 1 Peter iii, 21.   <sup>d</sup> Acts x.   <sup>e</sup> 2 Cor. xii, 1.   <sup>f</sup> Acts ix, 12.   <sup>g</sup> Acts x, 3.  
<sup>h</sup> Acts vii, 55, 56.   <sup>i</sup> Acts xxvii, 22, &c.   <sup>k</sup> Acts xxi, 10.   <sup>l</sup> Acts xxi, 9.  
<sup>m</sup> Matt. xxvii, 45.   <sup>n</sup> Acts ii, 4.   <sup>o</sup> Acts iv, 4.

Peter's door, he might well say these waters were for his use, and so take up as many buckets full as he needed.

II. In the following respects this text was not fully accomplished by the Acts of the Apostles, nor is it yet fulfilled. 1st. The *pouring out of the Spirit*, and upon *all flesh*, and upon *all sorts*,—viz. on old men, young men, fathers, children, men-servants and maid-servants; neither in the variety of gifts to them, expressed by *visions, dreams, and prophecies*. Whether we expound these things of *extraordinary* gifts of the Spirit, or of *ordinary*, (yet so as to be in order to *salvation*, as the last verse constrains us to extend it,) they can intend no less than a plentiful communication of the Spirit, not only to the generality of the Gentiles, but also (and I should think *chiefly*) to the generality of the Jews. But, alas! what were five thousand persons converted of the kingdom of Judah, to the generality of the twelve tribes? And to what does the story of the Acts of the Apostles amount, as regards the fulfilling this clause of Joel, when in the thirteenth chapter we find the generality of the Jews give the Gospel a bill of divorce and send it away? so that the next news we hear of it is in the Epistles of Paul to the Romans, Corinthians, Galatians, &c.—i.e. to the Latin, Greek, and Galline\* *Gentiles*, &c. And therefore doth St. Paul give up all Israel into utter blindness, till the fulness of the Gentiles shall be come in. That this fulness is not yet come experience teaches us: “For one (saith Mr. Mede†) hath well observed, that christianity at this day is not “above the sixth part of the known world. For if we divide “the world into thirty parts, Christianity is but as *five*, “Mahometanism as *six*, and Heathenism as *nineteen*; and thus “Christianity is the least part of all, and plain Heathenism “hath far more than one-half of the world; and the better “part of the other are also Mahometans.” I only add, that even in this account I suppose *popery* to be included in Christianity, and then the account falls far shorter of the fulness of the Gentiles: yea, we may daily observe, that scarce

\* Galatia minoris Asiæ regio, Phrygiæ contermina, a Gallis ita dicta; qui relicta patria ibi sedes fixerunt. Incolæ appellantur Galatæ, et Gallo-græci, Steph.

† Diatr. pars 4, p. 82.

one of ten Christians is more than *called* a Christian ; and not one Jew of ten thousand bears the *name* of a Christian.

2ndly. At the time the Prophet mainly intends, there must be “wonders in heaven, and in earth,—blood, and fire and “pillars of smoke,—a darkening of the sun, and discolouring “of the moon, &c.” All these things must amount to the making up of a “**GREAT AND TERRIBLE DAY OF THE LORD :**” and that to the *destruction* of them that do not so *believe*, as to call upon God in faith ; as the last verse intimates,—“*Whosoever shall call upon the name of the Lord shall be saved.*” And the destruction shall be especially of those unbelievers that are *enemies to the Jews* ; as the same verse and two first verses of the following chapter evidently hint : “For in *Mount Zion* and “in *Jerusalem*, shall be deliverance, as the Lord hath said, and “in the remnant whom the Lord shall call. For behold in “*those days* and in *that time*, when I shall bring again the “captivity of *Judah and Jerusalem*, I will also gather *all nations* “and will bring them down to the valley of *Jehoshaphat*, and will “*plead with them* there, for my people, and for my heritage “*Israel*, whom they have scattered.” When the wonders took place at the *passion* of Christ, there was no destruction of any man ; neither at the effusion of the Spirit after his ascension. And at the desolation of Jerusalem by Titus, there was indeed the sad destruction of the *Jews*, but of none of the *Jews’ enemies*.

3rdly. The following is not yet fully accomplished : “In Mount “*Zion*, and in *Jerusalem*, shall be deliverance **AS THE LORD HATH “SAID**, and in the remnant whom the Lord shall call.” That this was not completed in the few Jews converted at the Pentecost, or since, is evident from the following reasons. First, the Apostle Peter when quoting Joel makes not the least mention of this clause. Secondly, Christ’s coming to Jerusalem as a *spiritual* deliverer was previous to that pouring out of the Spirit ; whereas the deliverance mentioned (according to the Apostle’s method, yea, and of the prophets,) is after the pouring out of the Spirit. Thirdly, the Prophet adds,—“*as the Lord hath said ;*” viz. by his *prophets*. But they mainly spake of the Jews’ corporal deliverance, as we have before abundantly shown. For as for *spiritual* deliverance, they had it then : and there was no



doubt but it should be continued in all ages ; else the Church would be extinct, and God's covenant with Abraham and David would fail.

### *Chapter iii.*

The most (if not all) of the former passage in the second chapter is again mentioned in this third chapter ; and with four emphatic marks of connexion, confirming and explaining what had been said before. 1st.—It begins with the word “FOR ;” as if the Lord should say,—I bring this for a proof, that I will do as I have said. 2nd.—“BEHOLD ;” as much as to say, there shall be some notable thing done, some grand event, as an eminent sign that I will be as good as my word. 3rd.—“IN THOSE DAYS,” and “AT THAT TIME ;” (with great emphasis of pronouns, &c.) which tend to this effect ; that methodically, and in a just order, when I do the former things, I will do these following also ; so that the plurality and magnificence of exploits shall force the eyes of men to see my truth in the performance of all that I have spoken. 4th.—I will, in pursuance of that deliverance of my people mentioned, “gather all nations to the valley of *Jehosaphat*, and will plead with them there for my people ;” which amounts to this, that the famous, remarkable circumstances (as before of *time*, so here of *place*) shall be undeniable witnesses of the substance of my true performance : for as we know that circumstances of time and place, &c. beget in us great credence to a report, that such a thing *was* done ; so here they are given as confirmation that it *will be* done.

*vv.* 1, 2. Next for the substance of this place. Take notice in the entrance, that the people who, according to this prophecy, shall be delivered, are named “*Judah* and *Jerusalem*,” signifying the *two tribes*. In the second verse however, they are called his “*heritage, Israel*,” and the “*scattered among the nations* ;” which most aptly sets forth the *ten tribes*. Their deliverance is so expressed in the Hebrew, Chaldee, and Septuagint, that the words may well be extended to a spiritual conversion of their souls from infidelity, besides the corporal deliverance of their persons from captivity ; as many translators render it. For confirmation of this observe, that whereas in

Hosea chap. i, the Lord calls them (speaking of both the said kingdoms) *Lo-ammi*, NOT MY PEOPLE, and *Lo-ruhamah*, I WILL NOT HAVE MERCY; (viz. whilst they are to be in captivity;) so here, the Lord, speaking of their deliverance, expresses it to the effect of receiving them at their return, as *his people* and *his heritage*.

In the next place we are to observe, that this must not be a mere still and tacit deliverance of the Jews, but with a tumultuous destruction of the enemies who formerly caused their bondage: "I will gather all nations, and bring them down into the valley of Jehosaphat, and *plead* with them there for my people, &c.:" which last clause the Chaldee renders,—“and I will take vengeance on them there for my people.” This vengeance is further amplified in verses 9—12, &c.

The valley of *Jehosaphat* is particularly named, as the place where God will avenge his people;—First, because there Jehosaphat overthrew the Ammonites and Moabites and their confederates, that rose up against the Jews.<sup>p</sup> Secondly, because Jehosaphat signifies pleading, or judging; viz. the thing that God will do upon the incorrigible enemies that yet remain, (see verse 12.) Thirdly, because this is also called the valley of *Be-racha*, that is, the valley of *blessing*; for there Jehosaphat blessed and praised God, first in *hope* of the said victory, secondly, for *help* in it, (compare verse 16.) Fourthly, because this is called the valley of *decision* or *threshing*, twice in verse 14; for there God *threshed* his enemies (as the chaff from the wheat) according to Isaiah xxv, 10, and thereby decided the controversy between the Jews and their enemies.

But though the valley of Jehosaphat hath here these names, yet they are to be understood appellatively in a larger sense, to signify and typify any eminent place or places, where the Lord shall overthrow the incurable enemies of the believing Jews. For first, the Holy Ghost uses the *name Jehosaphat* only as a *paranomasia*; the original being literally,—“I will bring them down to the valley of *Jehosaphat*, and there I will *Jehosaphatize* them;” i. e. overthrow them as Jehosaphat did his enemies. Secondly, let any rational man judge whether

Jehosaphat, as a proper name of a place in Judea, doth signify, that *there only* God will judge the enemies of the believing Jews; when their enemies are seated in every place where the Jews are scattered, and will in those places oppose them and the believing Gentiles that shall help in their return. That *very* place may nevertheless be one, where a notable overthrow of some chief enemies of the Jews, (as the Arabians, Saracens, or Turks,) may take place.

Now the Jews were never delivered, as we have repeatedly shown before, by a *destruction* of their enemies; neither to such an effect and degree, as that no stranger should pass through Jerusalem any more. (vv. 12—17.) The opening of this destruction, and the collation of the happy condition of the Jews when delivered, will yet further demonstrate, that this prophecy of Joel is not yet fulfilled.

From verses 14—19 the destruction of their enemies must be very *formidable*.—"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake."—"Egypt shall be a desolation, and Edom shall be a desolate wilderness, &c." On the other hand we read—"But the Lord will be the hope of his people, and the strength of the children of *Israel*."—"So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be *holy*, and there *shall no strangers pass through her any more*. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, &c."—"Judah shall dwell *for ever*, and Jerusalem from generation to generation." Thus the happy condition of the Jews appears to be interwoven with their enemies' destruction, the better to intimate, that they both occur at the same time.

Consider next how exactly verse 13, &c. is repeated and applied in Rev. xiv, 15—20 to the ruin of Antichrist. "Put ye in (saith Joel) the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great."—And then follows the destruction of

the enemies of the *Jews*, as we before stated. St. John saith,  
 “ An angel came out of the temple, crying with a loud voice to  
 “ him that sat on the cloud, Thrust in thy sickle, and reap ; for  
 “ the time is come for thee to reap, for the harvest of the  
 “ earth is ripe. And he that sat on the cloud, thrust in his  
 “ sickle on the earth, and the earth was reaped. And another  
 “ angel came out of the temple, which is in heaven, he also  
 “ having a sharp sickle. And another angel came out from  
 “ the altar, which had power over fire, and cried with a loud  
 “ cry to him that had the sharp sickle, saying, Thrust in thy  
 “ sickle, and gather the clusters of the vine of the earth, for  
 “ her grapes are fully ripe. And the angel thrust in his sickle  
 “ into the earth, and gathered the vine of the earth, and cast it  
 “ into the great wine-press of the wrath of God ; and the wine-  
 “ press was trodden without the city, and blood came out of the  
 “ wine-press, even unto the horse-bridles, by the space of  
 “ one thousand six hundred furlongs.”

Compare Joel also, touching the valley of Jehosaphat and  
 God’s judging there, with Isaiah lxvi, 24 ; Matt. v, 22 ; Rev.  
 xvi, 12—16. It seems from Isaiah, that there shall be a  
 slaughter of the enemy of the Church, at his great fall, in some  
 eminently conspicuous place, whither the Church (made up of  
 Jews and Gentiles) “ shall go forth and look upon the carcases  
 of the men that had transgressed against God,” and for which  
 they had been slain : “ For (saith Isaiah) their worm shall not die,  
 neither shall their fire be quenched, and they shall be an ab-  
 horring to all flesh.” Upon which words our new Annotations  
 say well, that “ it is apparent enough, that the execution of  
 “ God’s wrath on the wicked—either on the mountains near  
 “ unto Jerusalem, as some of the Rabbins affirm, or in the  
 “ valley of Jehosaphat, according to Joel iii ; or in Tophet, in  
 “ the vale of Gehinnom, agreeable to Isa. xxx, 33 ; Jer. vii,  
 “ 31, 33 ;—is here described, by a resemblance taken from  
 “ dead bodies ; which, after great slaughter made of them, lie  
 “ a long time above ground unburied, either as deemed un-  
 “ worthy to be at all interred, or because, in regard to the  
 “ multitude of them, it cannot suddenly be effected. The  
 “ *worm* hath reference to such vermin as are wont to breed in  
 “ and feed on dead corpses ; on such carcases especially as lie



“ so long above ground, that they rot and become as dung.  
 “ The *fire* hath reference to the burning of such bodies ; which  
 “ are not fit now to be removed, but must be consumed by fire  
 “ in the place where they lie. And because the putrifying car-  
 “ cases long time crawl with worms and maggots, ere the flesh  
 “ be consumed ; and it would be a long time burning to con-  
 “ sume the remainder with fire ; therefore it is said, their worm  
 “ never dies, and their fire is never quenched, but are a long  
 “ time an abhorring to *all flesh*,—viz. to all that shall behold  
 “ them.”

In St. Matthew v, 22, the Lord Christ speaks of such a place of common execution of malefactors,—“ Whoever shall say to his brother, thou fool, shall be in danger of hell fire.” Γεεννα here (as Broughton learnedly disputes) does not of itself signify hell : and I add, that it cannot possibly signify here an *eternal punishment* in the hell of the damned ; for otherwise it would follow from this text, that some sins are *venial*, and others only *mortal* or damnable. For our Saviour saith, “ Whosoever is *angry* with his brother without a cause shall be in danger of the *judgement* ; and whosoever shall say to his brother, *Raca*, shall be in danger of the *council* ; but “ whosoever shall say, *Thou fool*, shall be in danger of *hell fire*.” Thus the *latter only* would seem to be adjudged to eternal punishments ; but such a distinction would be contrary to all Scripture, and therefore eternal hell fire, or the place of the damned, cannot be meant. To keep however to the order and nature of the Greek words : Γεενναν του πυρος means the *Gehinnom of fire* ; that is *the valley of Hinnom*, or the valley of the son of Hinnom, taking its name from the first possessor. This place is described to be in the borders of the lot of the tribe of Judah ; and therefore not far from Jerusalem, even near the East-gate ;<sup>q</sup> and the sacred history tells us further that in this valley of Hinnom was *Tophet* ; and that there they burnt their children in the fire, as a sacrifice to the idol Moloch, after the manner of the heathen.<sup>r</sup> *Tophet* signifies a *drum*, because they used to beat a drum to drown the noise of the cry

<sup>q</sup> Josh. xv, 8 ; Jer. xix, 2.    <sup>r</sup> 2 Kings xxiii, 10 ; 2 Chron. xxviii, 3 ; xxxiii, 6 ; Jer. xxxii, 35.

of their children. And further, in Jer. vii, 32, we have it set forth as a place of the execution of God's vengeance: "Behold the days come, saith the Lord, that it shall be no more called *Tophet*, nor the *valley of the son of Hinnom*, but the *valley of slaughter*; for they shall bury in *Tophet*, till there be no place." Rabbi David Kimchi, on the words "the land of the living," (Psalm xxvii, 13,) contrasts it thus: "even as the judgement of the wicked is called *Gehenna*, which was a valley near Jerusalem whereinto they did cast forth dead carcasses and every uncleanness, and there the fire did perpetually burn them even into bones, &c." The name *Geennua*, or *Gehenna* is compounded of גִּי *Gi*, which signifies a valley, and הִנּוֹם *hinnom*; the Syriac writes *Gihanna*. Doubtless as κρίσις, *judgement*, signified a lesser civil punishment, (viz. that inflicted by the judges;) and συνέδριον, the *council*, signified a greater, (viz. that which the sanhedrim, or great council, inflicted;) so this *Gehinnom of fire* must signify the greatest: and our Saviour perhaps intended these words to be understood by way of parallel, thus: that if *men* did thus punish such faults according to their degrees, how much more will the most righteous holy God?

We have yet to notice Rev. xvi, 12, &c. "And the sixth angel poured out his vial upon the great river *Euphrates*, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the *kings of the earth*, and of the *whole world*, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them into a place called in the Hebrew tongue, *Armageddon*." What is said touching the *River Euphrates* and the *kings of the earth* must first be a little explained, and then we shall the better understand this *Armageddon*. The sixth vial (saith Mr. Mede) shall be poured out upon the great river *Euphrates*, that, being dried up, a passage may be prepared for new enemies of the beast to come

from the east ; that is, for the Israelites to be wonderfully converted to the pure faith and worship of Christ, and to be now seeking for the kingdom promised many ages since. Two things lead me to think, that these kings who come from the *east* are Jews. First, that this is the last vial *save one* : in the time of which the Jews must be converted ; or else destroyed, with the rest of the enemies of Christ in that great day of universal revenge and judgement, which the next vial shall bring upon them. But their non-conversion or general destruction, are both flatly against the tenor of Scripture. Secondly, Isaiah xi, 15, 16, whence the matter of the sixth vial is borrowed, moveth me thereto. I translate it thus : “ Like as the Lord hath destroyed (והחרים יהוה) the tongue of the Egyptian sea : so he shall lift up his hand upon *the river* (the Targum says *the River Euphrates*) in the strength of his Spirit, and shall smite it in the seven streams, so that men may pass over dry-shod. And there shall be a way for the remnant of my people, which shall be left by the *Assyrians* (a plain mark *Euphrates* is understood) as it was in that day wherein he ascended up from the land of *Egypt* ;”—a good justification of that translation of the words in the first clause. Parallel to this place is Zech. x, 10, 11, which the Chaldee renders : “ And even as I brought them out of the land of Egypt, so will I gather together their captivity from *Assyria* ; and I will bring them back to the land of Gilead and of my sanctuary, and it shall not be sufficient for them : and miracles, and the marvellous great works of God shall be wrought for them, even as they were wrought for their fathers when they passed through the sea : and they shall see the vengeance on their enemies, &c.”

But what shall we say that Euphrates is, whose waters shall be dried up ? *Mystical Babylon* must also have her *mystical Euphrates*, which shall be the obstacle of those new enemies from the east, and on that part the *only defence of the beast*. Neither will such understanding of Euphrates be without example : for Isaiah himself (viii, 7) by the like parable of Euphrates hath expressed *the army of the Assyrians*, bordering upon the same river.—“ The Lord shall bring upon them (the Syrians and Israelites) the waters of *THE river*, (for so *Euphrates* by way of eminency is called) strong and many, the

“king of Assyria, and all his glory: (Targum, his *army*) &c.” Compare also Jer. xlvii, 2, 3, “Behold *waters* rise up out of the north, and shall be an overflowing flood, and shall overflow the land and all that is therein; the city and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl, at the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his *chariots*, &c.”—Where evidently by the waters of the north are understood the *armies* of the north. Why therefore should not the Euphrates of the sixth vial be understood of the Turks; being no less borderers upon the Euphrates than the Assyrians, the inhabitants of the same tract? It confirms this not a little, that the loosing of that great army of horsemen, long stayed at that *great river Euphrates*, (see Rev. iv, 15,) signifies the *Turks*, who from thence over-ran the Roman empire; as the series of the trumpets and the apt truth of the matter demonstrate. Therefore by the sixth vial this Euphratean deluge shall be dried up: which plainly accords with Rev. chap. xi, 13, 14, in that *next after* the overthrow of the city, which shall come to pass in a great *earthquake*, (agreeing to the *fifth* vial,) the *second woe shall be past*;—that is, the plague of the sixth trumpet. By what means and by what authors it shall come to pass, we cannot certainly say: but whatsoever it be, this let being removed, A WAY of going to some place is *prepared* for these new Christians from the east; and that (as it seemeth) to make an expedition against the beast, to whose ruin all the vials point. From whence otherwise should so great an apprehension suddenly assail the worshipers of the beast, (yea, even the devils themselves, as it seemeth,) and minister occasion for so horrible and unprecedented a preparation for war as is here described; unless they, with their whole diabolical band, should fear themselves to be at the last extremity, by the coming of these new kings of the east?

The *Armageddon*, mentioned in verse 16 (being the Hebrew הר מגדון *Har Mageddon*; that is, *mountainous places*, or *downs* of *Mageddon*) was the place where good King Josiah was slain; whence Jeremiah takes the rise and beginning of his Lamentations, as the anti-scene to the ensuing captivity. See 2 Chron. xxxv, 22—27: where, though it be written מגדו *Mageddo*; yet



because in Zach. xii, 11 it is written in the Hebrew as above, and in the Greek, even in this 2 Chron. xxxv, 22, *ἐν πεδίῳ μαγεδδων*, therefore the Apostle writes it *Armageddon*.

By all this St. John intimates, that God will yet, before the ultimate general judgement, give the Church's enemies, as they come forth to oppose her, a notable overthrow in some notorious eminent place. And it is most incongruous with the last general judgement to speak of *a particular place*, wherein the grand enemies of the Church shall be destroyed for her deliverance: neither is it agreeable to Joel's close; who declares, upon that destruction at the valley of Jehosaphat, that it is in order that Judah and Jerusalem may have *a quiet and lasting habitation*.

#### AMOS, CHAPTER ix, 11—15

*Compared with OBADIAH verses 17—21, and ACTS xv, 13—17.*

Amos ix, 11—15. “ In that day will I raise up the tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old; that they may possess the remnant of *Edom*, and of *all the heathen*, which are called by my name, saith the Lord, that doth this. Behold the days come, saith the Lord, that the ploughman shall overtake the reaper; and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people ISRAEL, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall be *no more pulled up out of their land*, which I have given them, saith the Lord thy God.”

Observe first, that the ten tribes as well as the two tribes must be meant to share in this deliverance: being mentioned in the terms *David*, who reigned the latter part of his life over all the twelve tribes; and *Israel*, which by God's assignation was the name of Jacob, the father of all the tribes, and after the

division of the kingdom the name especially of that part which contained the ten tribes. Judah and Israel are the more necessarily conjoined in this deliverance, because *Jerusalem*, though in the kingdom of *Judah*, was the public place of divine worship to all the twelve tribes. Moreover this prophecy is expressly called —“The words of Amos which he saw concerning *Israel* :” though the Prophet sufficiently intimates in the words following, that he well remembered the distinction of Judah and Israel ;— “The words of Amos which he saw concerning Israel, *in the days of Uzziah king of JUDAH, and in the days of Jeroboam the son of Joash, king of ISRAEL.*”<sup>s</sup>

Next observe, that in this deliverance *all the twelve tribes* and the *fulness of the Gentiles* must be conjoined in a religious church union. For the Lord having said, (v. 11,) “I will raise up the tabernacle of David, &c.” adds, “that they (the Jews) may possess the remnant of *Edom*, and of *all the heathen* which are called by name.” This St. James fully applies in that sense ; saying, “Men and brethren, hearken unto me : Simeon hath declared, how God at the first did *visit the Gentiles*, to take out of *them* a people for his name : and to this agree the words of the prophets ; as it is written, After this I will return and *will build again the tabernacle of David* which is fallen down ; and I will build again the ruins thereof, and will set it up ; *that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, &c.*” In this quotation St. James minds the *sense* of the Prophet, rather than his words ; and what the Apostle spake at large, and most likely in his native *Hebrew*, St. Luke gives but the sum of, and in the *Greek* tongue, following also chiefly the Septuagint version of the Prophet. There may haply be some trifling difference in terms and reading, both from the Hebrew and the Septuagint ; but none at all in the main intent and meaning. For whereas the translation of Amos says, “that they (the Jews) may possess the remnant of *Edom*, &c. WHICH are called by my name ;” the original may be rendered “by whom my name is called upon, even by them :” and the word *which*, (*אשר* being in Hebrew as in English of all numbers and genders,) may either

<sup>s</sup> Chap. i, 1.

relate to that same *they*;—that is to Judah and Israel, who shall possess the remnant of Edom, and being converted unto the gospel shall thereupon be *Christians*, and thus not only be called by the Redeemer's name, but also call upon God's name;—or it may be referred to the remnant of the Edomites and of all the heathen, they being also converted to Christ. To whichsoever we may refer it, the main purpose of the prophecy will be the same: viz. that upon the eversion of the incurable enemies of Christ, there follows the conversion of them that submit to Christ, both Jews and Gentiles; who, being converted, shall incorporate into one Church and way of worship,\*

If any require a more particular reconcilment of the Hebrew, Septuagint, and New Testament on this passage, here it follows. The Hebrew of Amos ix, 12 is לִמְעַן יִירְשׁוּ אֶת-שְׂאִרֵּית אֶדְוֹם, *that they may possess, or inherit the remnant of Edom*. The Septuagint is, ὅπως ἐκζητησῶσιν οἱ καταλοιποὶ τῶν ἀνθρώπων, *that the remnant of men may seek after*. The New Testament, in Acts xv, 17 is,—ὅπως αὐ ἐκζητησῶσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τοῦ Κυρίου that is, *that the remnant of men may seek (or seek after) the Lord.*†

Mr. Mede would reconcile these places thus. For אֵת the article, he would read אֵל *the Lord*: for אֶדְוֹם *Edom*, he would read אָדָם *Adam* or *man*; and for יִירְשׁוּ *that they may possess*, יִדְרְשׁוּ *that they may seek after*: and he supposes the Septuagint, the Apostle, and the Evangelist, all to have followed some such copy; and so reads, “That the remnant of *Adam*, (or *man*,) may seek after the Lord.” To this conjecture I can contribute a little: first, that some copies of the Septuagint have instead of Κυρίου *Lord*, με *me*, relating to the Lord; which is not only reported by Nobilius, but I have the like Greek copy by me. Secondly, that *Edom* is by the Hebrews commonly used to signify the nations that were not of their Jewish Church, and

\* The great Hebrew critic, Mercer, Calvin also, and Dr. Mayer, admit that these prophecies have not been *literally* fulfilled; and they incline therefore to a *spiritual* sense. To me this says no more in plain English than this;—that because God *hath not* literally fulfilled it, therefore he never *will* nor *can*.

† This is rather erroneously set down in Mr. Mede's Diatribæ, pars 4, p. 525. For there is no copy of the *Septuagint*, or *variæ lectiones* of them on Amos ix, 12, that I know of, that has Κυρίου, or τοῦ Κυρίου, *the Lord*.

especially those under the Roman monarchy: and therefore the Jesuits have often expunged out of the Hebrew Rabbins' Commentaries the word *Edom*; as may be seen in Buxtorfe's great Hebrew Bible, with the Chaldee and Rabbins, compared with that of Bomberg. Thirdly, That some copies of Jerome's Latin translations have *quærant me*, may seek after me.

De Dieu saves the Hebrew text without any supply or alteration at all, by taking את not as a note of the accusative case, but of the *nominative*, as it often is; and thus he renders it at once, "That the remnant of *Edom*, and of all the *heathen* on whom my name is called, may possess the restored tabernacle of *David*."† Neither have I any doubt that the Septuagint so took the words: for they turn them ὁπως ἐκζητησωσιν οἱ καταλοιποι, &c. i.e. "That the rest of men, and all nations, (Gentiles or heathens) may seek after:" which words have no sense, unless you supply *what* they are to seek after; to wit, that which but even now he had spoken of, viz. the tabernacle of David that was thrown down, but now restored. Instead of this, St. James does not ill substitute the words τοῦ Κυρίου, *the Lord*: for whether we say, that they should seek after *the restored tabernacle*, or after *the Lord the restorer* and master of that tabernacle, it comes to the same thing. To this add, that the Gentiles will seek after that tabernacle, not for its own sake, but for the Lord's sake.

Here also must be shown, why instead of יִירָשׁוּ *that they may possess*, the Septuagint says, ἐκζητησωσιν, *that they may seek after*. Some think that for יִירָשׁוּ *that they may possess*, they read יִדְרָשׁוּ *that they may seek after*: but I conjecture otherwise. Among the Orientals it is a rule, that words which signify *to be* do also signify *about to be done*; that is, to be moved towards that same being. Thus פתח signifies *to open*, and *to let loose*; because *loosening* is a moving towards *apertion*. So also קנה means *to possess*, and *to buy*, because buying is a moving towards *possession*. Again ירש not only signifies *to possess*, but *to move toward possession*: as for example, Deut. ii, 24, והתגר בו החל רש *begin, possess*, מלחמה בו *and conflict with him in war*.—They could not

† See his Animadv. in Act. Apostol. &c.



actually begin to possess, before they had conflicted and cast out the enemy ; therefore the sense is, *Begin to enter upon the possession*. There are hundreds of similar instances. And so in this place יִרְשׁוּ לַמְעוֹ *that they may possess*, the Septuagint conceived did signify, not the possession itself, but the endeavour to possess, which they happily enough expressed by a verb of *seeking*. Nor is it any wonder that they translated אֲדוֹם by οἱ καταλοιποὶ τῶν ἀνθρώπων, *the remnant of men* : for perhaps they read it אָדָם *Adam* : or rather they took the word Edom in this place, as often elsewhere, to be of a larger signification than to note the people properly so called. For as Isaac, the younger of Rebekah's sons, typified the Church ; so Esau (or Edom) the elder, typified all other men that were strangers from the Church. Wherefore in the writings of the Rabbins, the Roman empire was called מַלְכוּת אֲדוֹם *the kingdom of Edom* ; and all christians בְּנֵי אֲדוֹם *the sons of Edom*.\*

Whichever way therefore we take the Hebrew and Greek, they signify the conversion of the Jews and Gentiles, and their church-union.

#### OBADIAH, verses 17—21.

Our interpretation of Amos and St. James, just given, is well confirmed and enlarged upon by the very next prophet ; viz.—*Obadiah*.—" But upon *Mount Zion* shall be deliverance, and " there shall be holiness, and the *house of Jacob* shall possess " their possessions. And the house of Jacob shall be a fire, " and the *house of Joseph* a flame, and the house of *Esau* for " stubble, and they shall kindle in them, and devour them : &c. " And they of the south shall possess the Mount of Esau, and " they of the plain, the *Philistines* ; and they shall possess the " fields of *Ephraim*, and the fields of *Samaria* ; and *Benjamin* " shall possess *Gilead*. And the captivity of this host of the " children of *Israel* shall possess that of the *Canaanites* even

\* Should any doubt if אֲדוֹם denotes sometimes the *nominative* case ;—or granting it in regard to *passive* verbs, should yet deny it to others ;—let them consult 1 Sam. xvii, 34 ; 2 Kings vi, 5 and ix, 25 ; Neh. ix, 34 ; Jer. xxxiii, 5 and xxxviii, 16 and Ezek. xxxix, 14 ; xliii, 7 ; in which places it is thus construed with neuters and transitives.

“ unto *Zarephath* ; and the captivity of *Jerusalem*, which is in  
 “ *Sepharad*, shall possess the cities of the south ; and saviours  
 “ shall come upon mount Zion to judge the mount of Esau,  
 “ and the kingdom shall be the Lord’s.” *vv.* 17—21. In  
 these words we have such a character of the future happy state  
 of the Church on earth, harmoniously and beautifully wreathed  
 and interwoven of Jews and Gentiles converted unto Christ, as  
 still lies upon the engagement of God’s infallible truth to be ful-  
 filled. For on the *Gentiles’* part, here expressed under so many  
 names, they are not all to be *destroyed*, but *possessed*,\* with a  
 mixed cohabitation of Jews ; according to the aforesaid place  
 of Amos, that there shall be a *remnant of Edom*, and a *remnant*  
 (for such is the grammatical sense of the word) *of all the*  
*heathen*, among whom and by whom the name of God shall be  
 called upon. And on the *Jews’* part, both the kingdom of  
 Judah and the kingdom of Israel must be here understood :  
 else why doth the Prophet use one while such comprehensive  
 words as the *house of Jacob*, and the *house of Joseph* ? and after-  
 wards such *distinctive* terms, as the captivity of the host of  
 the *children of Israel*, and the captivity of *Jerusalem* ? And  
 then that which is added at the close, as the *coronis* of this  
 glorious salvation,—viz. that saviours (in the *plural*) shall come  
 upon mount Zion to judge the enemies, and the kingdom shall  
 be the Lord’s,—is of that strength, that it bears down all  
 limitations of the meaning to their return from Babylon, or the  
 incarnation of the Saviour Christ : for the kingdom was then  
 his no otherwise than it was formerly, when he ruled the world  
 by his power, and his Church by his Word and Spirit ; whereas  
 this close—*THE kingdom shall be the Lord’s*—must intend that it  
 shall be answerable to the description from verse 17 down-  
 ward ; viz. a most *holy* kingdom, and withal a *visible*, *extensive*  
 and *glorious* kingdom, and that on earth ; all corporal, in-  
 curable, antichristian enemies sensibly falling before it.

The above is not only my opinion ; Mercer also presents to  
 us Lyranus commenting on this Prophet thus—“ The hatred of

\* The Author omits an important sentence in verse 18—“ there shall not be  
 any *remaining* of the house of Esau ; for the Lord hath spoken it.” This does  
 not *necessarily* signify that they are all *destroyed* ; but it nevertheless apparently  
 conflicts with his argument, and needs to be explained. Ed.

“ Esau against Jacob continued in the very *seed* ; therefore the  
 “ overthrow of them is foretold Isa. xxi, 34 ; Jer. xlix ;  
 “ Ezek. xxxv ; Amos i ; Mal. i. This Prophet doth chiefly  
 “ and excellently handle this,—That as Christ is the Son of  
 “ Abraham and Israel, therefore all indued with the Spirit are  
 “ his brethren, and also belong to the seed of Abraham and of  
 “ Israel ; and all false brethren (that is, *Antichrists* and *hypo-*  
 “ *crites*) belong to the seed of Esau. To this agrees whatsoever  
 “ thou here readest against the Edomites. Obadiah’s prophecy  
 “ is small in bulk but great in sense, comprehending many  
 “ things in a few words. He prophesieth in the behalf of Is-  
 “ rael against Edom,—foretelling the subversion of the Edomites,  
 “ and the glory of the true Israel, the Church of Christ, and  
 “ that He alone shall reign. He saith that on *mount Sion shall*  
 “ *be deliverance* and salvation : which are more perfectly fulfilled,  
 “ *according to the letter*, in the *Church* then to be in mount *Zion* ;  
 “ because the state of Mount Zion continued but for a time,  
 “ whereas the Church abides for ever ; and it shall be, we are  
 “ confident, more eminently famous in the very *land of Israel*,  
 “ when *Israel in the last time shall receive Christ*. And their  
 “ possessing those that possessed them, shall come to pass with  
 “ illustrious glory, after the last conversion of Israel. It is in  
 “ some measure fulfilled daily in the elect, who overcome their  
 “ enemies with invincible patience ; but it is to be fulfilled  
 “ more sublimely and gloriously *in the judgement*, when the  
 “ wicked shall openly before all be judged of the elect. In  
 “ special, the house of *Joseph* is named, (albeit it is contained  
 “ under the house of *Jacob*,) lest for their worshipping calves  
 “ and their long captivity it should be deemed as rejected.  
 “ Joseph and Ephraim (of which tribe was Jeroboam) are the  
 “ ten tribes, whose captivity, say the Hebrews, is not yet dis-  
 “ charged. But as it is said in the end of the prophet Amos, in  
 “ the *last time Israel shall be converted*.”—“ *Zarepha* (which  
 “ others write *Sarephta*) and *Separad*, the Rabbins interpret to  
 “ be *France and Spain*. But this may safely be collected, that  
 “ because those nations are here named which most infested  
 “ the Israelites,—namely the Canaanites, Philistines, and  
 “ Edomites,—all enemies of the faithful are to be understood,  
 “ which haply is to be fulfilled according to the letter.”

Œcolampadius likewise says, " On mount Sion shall be deliverance,—that is, salvation or safety. It is certain the apostles and others conjoined to the Church were by the sending of the Spirit upon mount Sion, delivered by Christ at his first coming ; and so we believe at this day every congregation of the faithful is delivered. But we expect a more ample felicity when the Lord shall come again, &c. In the last times we expect more perfect sanctity ; and these of the house of *Jacob* shall be lords of those who before oppressed them. We find not in history, that many of the Jews did bear rule in those countries, save only that the Maccabees seized upon certain towns. But those things do not seem to satisfy the *prophetical majesty* (*majestati propheticæ*.) In the last times, (that is when Christ shall come,) we shall see the apostles and those that have imitated them *judges of the whole earth* : albeit at this day the elect are divers ways afflicted by the antichristian party, yet it shall come to pass that they shall be *lords over others*, &c. I am not ignorant that some, agreeing with the Jews, do think that before the day of Christ, *this kingdom shall be on earth*. Christ did not tell his disciples this, therefore let not us be solicitous of this thing." No farther shone the dim light of Œcolampadius in those ancient darker times : yet hear him presently, almost in the next words, how he doth in the general grant this truth : " By the people of Esau, we understand *the enemies of the truth*, who shall be before it as stubble to the fire ; which began in the preaching of the apostles, overthrowing idolatry, &c. But in the day of judgement, when hereafter *they shall with Christ pronounce sentence and condemn them*, they shall perish by the word of God, &c. However the Jews expound it either of times before or after the return from Babel, yet still they have been adversaries ; albeit they spake of *a happy age for a thousand years*. Some do think that the just or righteous Jews shall rise and dwell upon the earth ; but I leave that as uncertain : yet *most certain it is*, that this Prophet doth promise to the people of God in these words, *a most perfect felicity*. Among the Edomites shall be no felicity, &c. In these verses, therefore he teacheth, that the *kingdom of Christ shall be most ample and large*, &c."—" The Jews say that *Canaan* signifies all



“ Germany unto France, and that *Sepharat* signifies Spain ;  
 “ which things are uncertain by this description of places ; but  
 “ certainly *all Israel* shall be saved.” Now compare Ecolam-  
 padius, with Ecolampadius, and see whether he doth not in  
 the general grant the point in hand ; (viz.—*a future glorious*  
*state of the Church on earth*;) and grant it as a thing certain.

# MICAH.

## Chapter iv.

Notice first, *generally*, that this prophecy of Micah is as well concerning *Samaria*, the metropolis of the ten tribes, as concerning *Jerusalem*, the metropolis of the two tribes. (chap. i, verse 1.) Secondly, That this place was urged for our opinion before Jerome’s time; (which was 390 years after Christ;) as he himself confesses in his comment on this chapter.

To come to *particulars*, let us note first the *time* of fulfilling this prophecy. Our last English translation saith, *in the last days*. The Hebrew speaks higher באחרית הימים : which words (differing in gender and number, and אחרתי properly signifying last) must be closely construed, *in the last of days*. Thus also Jerome renders it, *in novissimo dierum* ; the Chaldee בסוף יומיא ; and the Septuagint ἐπ’ ἐσχάτῳ τῶν ἡμερῶν. So that the state of the Church here prophesied is its *last state*, before the end of the world.

Observe secondly, that the first three verses are altogether the same with Isa. ii, 4, already discussed ; which shows, how notable must be the prophecy to be thus twice mentioned by two famous prophets, with so great emphasis, in the same words, phrases, and figures. The Geneva notes assert in the margin, that this prophecy relates to the time of *Christ’s coming*, and to the time when *the temple shall be destroyed* : by which I apprehend they meant, the time after the destruction of the temple by Titus Vespasian. Our new Annotations refer it to the time intended by Joel, chap. ii, 28 ; which we have already proved is not yet come to pass. Dr. Mayer, on the fourth verse—“ they shall sit every one under his own vine, &c. and there shall be none to make them afraid”—hath these words :

“ And this is still to be fulfilled *when this world draweth near to an end*, the fulness of the Gentiles being come in, and the “ Jews who remain yet blinded, being converted to the faith of “ Christ.” Indeed, let any only consider exactly the description contained in the remainder of the chapter, from verse 4 to the end, of the *prosperity, piety, and victory* of the Church—yea of the *Jewish Church*,—and he will be unable to show that these things have been ever yet fulfilled since the Jews’ first captivity in Babylon.

The *prosperity* is described at verse 4. “ They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid ;” and verses 6, 7.—“ In that day I will as-  
 “ semble her that halteth, and I will gather her that is driven  
 “ out, and her that I have afflicted. And I will make her that  
 “ halted a remnant, and her that was cast far off a strong na-  
 “ tion, and the Lord shall reign over them in mount Zion, *from  
 “ henceforth AND for ever.*” (ועד עולם) Now when was this prosperity made good to them since their Babylonish captivity, and for so long time as *for ever* ? Though they were settled at the first of their return, yet from A. M. 3518 to 3640 are but *one hundred and twenty two years*, about which time Alexander brought Jerusalem under subjection ; after which the Romans immediately subdued them ; and then the Saracens and Turks. A mark of remembrance of their subjection to the *Greeks*, is the translation of the Bible, called the *Septuagint* ; because it was done by about seventy Jews, at the command of the Grecian powers. As plain a memento of their *Romish* subjection is, that Christ was crucified under the Roman Pontius Pilate. And a sufficient memorandum of their subjection to the *Turks* is, that they possess Jerusalem at this day. So that the time of their prosperity will not amount to above one hundred and twenty two years : and is that a fulfilment of the promise, “ That the Lord should reign over them of mount Zion, from henceforth *and for ever* ?” His reign *must here* be understood of such a *manifest, visible* reigning, as stands in direct opposition to tyrannical men or conquerors reigning over them : else the Prophet had told them nothing ; seeing God doth equally reign by his *power* over all the world, and by his *spiritual grace* over all believers.

Their *piety* is characterized in the fifth verse.—“For all people will walk every one in the name of his God; and we will walk in the name of JEHOVAH *our God* for ever and ever.” For these words are not only a promise, but a prophecy; to signify the piety they should practise when the Lord should perform the aforesaid prosperity unto them. For as for Micah, and his generation of religious men, they were soon dead; and the generality of the Jews were mightily corrupted, and stood heinously guilty of ignorance, idolatry, injustice, oppression, cruelty, &c. as the three first and sixth chapters abundantly testify. Yea, in those chapters the Prophet reminds them, in regard to that *prosperous* time, in which they should thus *serve* God for ever, that they were to expect nothing at present but devastations and captivities. Long afterwards, in the time of the Maccabees, great profanation was brought in as a flood upon their Jewish religion.<sup>u</sup> And in Christ’s and the Apostles’ times, we find the whole body of their law to be exceedingly corrupted, which our Saviour exposes in various parts of the Gospel. And as for the Christian religion, they did, for the generality, refuse both it and him;—“He came unto his own, and his own received him not.”<sup>v</sup> And so they did afterwards in the Apostles’ ministrations; rejecting their doctrine, and persecuting their persons;<sup>w</sup> and St. Paul saith they are to continue in blindness till the fulness of the Gentiles shall be come in, and that then *all Israel* shall be saved.<sup>x</sup>

Their *victory* is set forth in the eighth verse to the end of the chapter.—“And thou, O tower of the flock, the strong hold of “the daughter of Zion, unto thee shall it come, even *the first* “*dominion*; the kingdom shall come to the daughter of *Jeru-* “*salem*.”—“Thou shalt be delivered from Babylon; there the “Lord shall redeem thee from the hand of thine enemies.” They shall not only be delivered as by a common providence; but shall be *redeemed* as relating to the fruit of a Saviour; see Luke iii, 31—38. “Arise, and thresh, O daughter of Zion: “for I will make thine horn iron, and I will make thine hoofs “brass, and thou shalt beat in pieces many peoples. And I “will consecrate their gain unto the Lord, and their substance

<sup>u</sup> 2 Macc. chapters v—vii.<sup>v</sup> John i, 2.<sup>w</sup> Acts iv, and xiii.<sup>x</sup> Rom. xi.

“to the Lord of the whole earth.” So that the Jews must not only be *delivered* from their enemies, but must be the *destroyers* of them that continue enemies; and that will be not a few, but “*many peoples*.” But whenever had the Jews, since their first captivity, such prosperity, such victory, such a kingdom, and such a conquest?

## ZEPHANIAH.

### Chapter iii, 8—20.

In this place three things are prophesied. I. The *restitution of the Jews*, both in a way of conversion unto God, and of establishment in a glorious church state in their own country. II. The *vocation of the Gentiles*, both unto an effectual conversion unto God, and a most harmonious union with the rest of the Church. III. The *subversion of the enemies of the Jews* and of the church of Christ.

I. The restitution of the Jews (as to the first part thereof, viz. their *conversion*,) we have in verses 10—13, “From beyond the river of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering.” “*My suppliants*” (i. e. those who call upon my Name,) are expounded to be “*even the daughter of my dispersed*\* there;” which plainly means the

\* The Hebrews in their Chaldee Paraphrase translate כוש *Ethiopia* by הודו *India*; where Rabbi Menasse Ben Israel saith, (in his book *de spe Israelis*,) multitudes of Jews are. There are indeed three opinions touching *Ethiopia*, and the river beyond it. 1st. That it signifies *Egypt*, which is beyond the river Nilus, which riseth in *Ethiopia*, and flows thence unto *Egypt*. 2ndly. That it is *Ethiopia sub Egypto*, i. e. *Abyssinia*, for this was near to the Jews, and by that name well known to them; and so the Africans, and all inhabiting with them, were “beyond the rivers of *Ethiopia*” in respect of *Judea* and *Egypt*: so that here also may be understood all the countries beyond the sea, viz. *Brazil*, *Peru*, the *West Indies*, &c. 3dly. That it is the *East Indies* unto *Japan* and *China*: for *Tigris* and *Euphrates* are called the rivers of *Ethiopia*; which slide first by or through *Chaldea*; (where reigned *Nimrod* the son of *Chus* who gave name to *Ethiopia*;) then by or through *Mesopotamia*; and afterwards through the midst of *Arabia*, (which sometimes in Scripture is called *Chus*;) and beyond these rivers lie all *Asia* and *India*. And therefore the Chaldee Paraphrase inclines to expound this of the *Indians*, as if *Indian Ethiopia* were here meant; whence the *Sabeans* are also *Indians*, as *Pererius* asserts out of *Beroaldus* and *Dionysius* on *Gen. xxv, 5*. And indeed *Seba* and *Havilah*, the sons of *Chus*, dwelt towards *India*; so that *Cyril*, *Theodoret*, and *Procopius* call the country of *Sabea*, by the name of *Indian-Ethiopia*. The sum of all is, that the Prophet intends, that all the Jews and *Israelites*, dispersed into the remotest countries, should be converted unto Christ.



Jews. That they shall bring their *offering* implies, that they shall worship God in a right manner : though this place does not prejudice the glorious *Christian* state of the Church, integrated of Jews and Gentiles, and intended by all the prophecies we produce. For take this as *a rule*, for this and all other similar places : that though in Moses' time they were taken according to the *letter* to signify material Levitical sacrifices ; yet in regard to after-times, not only the apostles of the New Testament, but the prophets of the Old, by *offerings, sacrifices, altars, &c.* did signify unto us *spiritual* oblations, compatible and correspondent to the Gospel. These are examples out of both : “ *Offer to God thanksgiving, and pay thy vows, &c.* ” — “ *Whoso offereth praise, glorifieth me.* ” <sup>y</sup> — “ *The sacrifices of God are a broken spirit.* ” <sup>z</sup> — “ *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* ” <sup>a</sup> “ *Take away all iniquity, and receive us graciously, so will we render the calves of our lips.* ” <sup>b</sup> — “ *Offer (or present) to God your bodies as a living sacrifice.* ” — “ *To do good and to communicate forget not ; for with such sacrifices God is well pleased.* ” <sup>c</sup> — “ *If I be offered upon the sacrifice and service of your faith, I joy, &c.* ” <sup>d</sup> — “ *And another angel came and stood at the altar having a golden censer, and there was given to him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.* ” <sup>e</sup>

Thus you see how the tenth verse sets forth the conversion of the Jews ; which is further amplified in the eleventh : — “ *In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me ? For then will I take away out of the midst of thee them that rejoice in thy pride, and thou shalt be no more haughty, because of my holy mountain.* ” This is also evidently spoken of the *Jews*, in that the Lord promises to take away their *sins* ; and in particular, their *pride of the Temple*, in which they had greatly indulged : <sup>f</sup> nor was it removed in our Saviour's time ; <sup>g</sup> and therefore this text was not then fulfilled.

Again, “ *I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.* ”

<sup>y</sup> Ps. l, 14, 23.    <sup>z</sup> Ps. li, 17.    <sup>a</sup> Ps. cxli, 2.    <sup>b</sup> Hos. xiv, 2.    <sup>c</sup> Heb. xiii, 19.  
<sup>d</sup> Phil. ii, 17.    <sup>e</sup> Rev. viii, 3.    <sup>f</sup> Jer. vii, 4.    <sup>g</sup> Matt. xxiv, 1.

(v. 13.) This last clause of *trusting in the name of the Lord*, contains the very life and power of godliness : and for the first clause, whoever can well weigh the Hebrew will confess, that the words may equally and better be rendered, “ I will cause to remain in thee a people that is *humble and meek* or *poor in spirit*,” as Arias, the Septuagint, and the Syriac and Arabic render it. This verse is aptly opposed to their pride in the former verse, and is the ready way to that which follows in verse 13. “ The *remnant of Israel* shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth ; for they shall feed, and lie down, and none shall make them afraid :” that is, they shall there abide, because there shall be no danger ; and they shall be so holy, because they shall have grace within, and no temptation from without. 2. For the second part of the Jews’ restitution, (namely, their reversion into their own country) we have it in verses 16—20, “ In that day it shall be said “ to Jerusalem, Fear thou not, and to Zion, Let not thy hands “ be slack. The Lord thy God in the midst of thee is mighty ; “ He will save, He will rejoice over thee with joy, He will *rest* “ in his love, (a high and glorious expression !) He will joy over “ thee with singing. I will *gather* them that are sorrowful for “ the solemn assembly, who are of thee, to whom the reproach of “ it was a burthen.” “ At that time I will *bring you again*, even “ in the time that I *gather you*. For I will make you a name, and “ a praise among all the people of the earth, when I *turn back* “ your captivity before your eyes, saith the Lord.” All this can signify no less than a glorious visible church state, making them a *spouse* unto their Lord Christ.

II. For the second general head, the *vocation of the Gentiles*, both an effectual conversion unto God, and harmonious union with the rest of the Church ; we have it in the ninth verse : “ For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent :” more literally it might be rendered, “ I will convert in the *peoples* a pure lip, that they may call upon the name of the Lord, to serve him with one shoulder.” It is express, that the *peoples, nations, or Gentiles* are here spoken of, who upon their conversion should be exempted from the ruin on the nations named in the eighth verse, and should return with the dispersed

Jews, as in the tenth verse. Then their profane lips should be purified; and their idolatrous and blasphemous words before their false gods should be turned into holy prayers to Jehovah; and they should serve him not only with one consent of mind, but with one way of practice,—as when many lift, as with one shoulder, to move a thing the same way, or draw equally in the same yokes, fastened to the same chain or traces.

III. The third thing is, the destruction of the enemies of the Church, contained in verses 14, 15, 19. These three heads, observe, are all interwoven, to signify that the whole of this visible glory comes together.—“Sing O daughter of *Zion*, shout “*O Israel*, be glad and rejoice with all thy heart, O daughter of “*Jerusalem*. The Lord hath taken away thy judgement, he hath “cast out *thine enemy*. The king of *Israel* is in the midst of thee, “even the Lord; you shall not see *evil any more*.”—“Behold, at “that time *I will undo all that afflict thee*, and will save her that “halteth, and gather her that was driven out; and I will get them “a praise and fame in every land, where they have been put to “shame.”

Thus you see the full extent and intent of the text, insomuch as never to this day can be found an adequate fulfilment thereof; and therefore it waits for its turn to be performed by our “*God that cannot lie*.” Others, the stream of whose opinion runs a contrary way, do nevertheless intimate this. For example, Dr. Mayer:—“*I will turn to the people a pure “language*, intimates the conversion of the Gentiles; but lest, “when judgements should come upon all peoples by Nebuchadnezzar, they should despair of any such work to be wrought “among them, he saith,—My determination is to gather the “nations, to pour out mine indignation upon them;—meaning, “that great destructions should *before this* pass through all “countries, &c. after which the conversion of the nations to the “Gospel should follow.” Calvin and our new Annotations say, that “this prophecy is extended unto the time of the Gospel; “when not only the Gentiles shall come into the Church, but “also the Jews shall return into their own country, that they “may make one body with the converted Gentiles.” Observe how many parties are here mentioned, that must have a share in the fulfilling of this prophecy, when ever it be fulfilled: first,

the Gentiles, (v. 9,) secondly, the *two tribes* called *Judah*, expressed in the words, Zion and Jerusalem, (vv. 14, 16,) thirdly, the *ten tribes*, called by their name Israel, (v. 14.) Observe also the things to be shared among those parties: conversion to the true God, congregating of them into a christian church, and destruction of all that hate them, as you have heard. Now when did all these parties jointly share in all the mercies here promised? Certainly not at the return from Babylon, as will be very evident from the holiness described in verses 9 and 13, compared with the pollution and abomination charged on some of them, in Ezra ii, 62; Neh. vii, 64; xiii, 3. Observe, all these must, at the great time of fulfilling them, be extant at once; for though in the discuss I distinguished them into parts, according to their nature and sense, yet the prophet, according to place and order of sentences, did interweave and windingly wreathe them one within another; to the intent that no man might separate what God had joined together, but might behold them as a goodly coin, which, though there be a distinction of the parts of the impressions on it, makes but one image of Cæsar. All those parts are but the several sculptures of one and the same entire character of that glorious period of the Church, yet to come on earth: for hitherto the said three parties never enjoyed the afore-mentioned three parts together, but generally speaking they have been visibly, to the eye of the whole world, under a contrary condition. For, observe, the high expressions the God of truth gives forth touching the glory of the state, to be enjoyed by the said parties at the time when this prophecy shall be fulfilled; viz. that the peoples, or Gentiles shall have pure lips, wherewith to call upon the name of the Lord, as it is in verse 9. That Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth, verse 13. That they of Zion and Jerusalem, and Israel, shall be glad, and rejoice with all their heart, verse 14; for it follows, (vv. 15, 16, 17,) the Lord shall so take away their judgements, and cast down their enemies,—and, instead of them, he himself, as king, will be so in the midst of them,—that they shall not see evil any more, nor shall their hearts fear, nor their hands faint.



## ZECHARIAH.

*Chapter ii, 4—12.*

Next we come to the Prophet Zechariah, who with Haggai, prophesied after the return of Judah from Babylon.<sup>k</sup>

It often has been very grievous in my eyes, to see how Authors commonly follow one another in expounding Scripture, as if they were rather led by human example, than by divine reason. Take this for an instance; that they successively dictate, (not *demonstrate*,) that the great call to the Jews in the sixth verse “To come forth and flee from the land of the north, &c.” relates to those of the *two* tribes that tarried behind, when the rest of them returned. Œcolampadius indeed, and Pellican are both with *me*; and I confess, that I am glad of the bare company in opinion of them that are learned, were it only to wipe off singularity; though I had rather have one of their reasons than a hundred of their names.

Now it is clear, that this place of Scripture is a prophecy of *future things*; for from the fourth verse it speaks of things that *shall* come to pass, and which God will do. And the exhortation in the sixth verse is expressly extended, not only to the Jews in “the north,” viz. Babylon; but to all of them “spread abroad to the four winds:” the connexion of which shows, that to gather them from the four winds means, their coming out of the north. Accordingly the Septuagint reads it Ω, ω, φευγετε απο γης βορρα, λεγει Κυριος: διοτι εκ των τεσσαρων ανεμων του ουρανου συναξω υμας i. e. “Ho, ho, flee from the land of the north, saith the Lord; because I will gather you from the four winds of heaven.” So at chap. viii, v. 2, “Behold I will “save my people from the *east* country, and from the *west* “country; and I will bring them, and they shall dwell in the “midst of Jerusalem.” When Zechariah delivered this, the two tribes had been returned from Babylon into Judea near sixteen years. For, as the best chronologers reckon, they returned from Babylon A. M. 3435, and Zechariah prophesied in 3451: leaving a good time for those Jews to take heart to

<sup>k</sup> See Haggai i, 1—6 and Zech. i, 1, 6, 16.

return, that are said to have lingered behind the rest, either through fear of the king's sincerity, or of the success of their fore-runners in Judea. Doubtless, therefore, by this time most of the people of Judah were returned. Josephus boldly affirms,\* and Sanctius approves the account, that there returned of the tribes of Judah and Benjamin 4,628,000; which may appear to have some truth in it, if we compare Ezra ii, 61—65 and Neh. xiii, 3. And truly the great work they did in rebuilding the temple, repairing the city walls, and their bountiful offerings at the dedication, speak aloud, that they were a very numerous people. It is therefore very unlikely, that the Prophet should in that exhortation chiefly mind a gleanings of lingerers in Babylon.

But further, this exhortation is by the apostles carried down to the latter, if not to the *last*, times of this world. For St. Paul brings it down to his time, in those words; "Come out from among them, and be ye separate, *saith the Lord*, (mark his quotation of the Old Testament,) and touch not the unclean thing, and I will receive you, and be a father unto you:"<sup>i</sup> just to the same effect as Zechariah vi, 17, 18, "Come forth, flee from the land of the north, &c. Deliver thyself, *O Zion*, that dwellest with the daughter of *Babylon*, &c. Lo I come, and I will dwell in the midst of thee, *saith the Lord*." Thus far St. Paul extends it; but St. John extends it much further, and that in a prophetical way, viz. to the time nearly preceding the fall of Babylon: "I saw another angel come down from heaven, &c. and he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, &c. And I heard another voice from heaven saying, *come out of her* my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Which two last clauses, being of a future signification, clearly show, that the words "*is fallen, is fallen*" mean, it *shall* fall; and that therefore the people of God must timely come out thence.

But there are also high strains annexed to this prophecy

\* Lib. xi, cap. 3. A gross and notorious error in Josephus. The utmost that can be made from Ezra and Nehemiah is about 50,000, which number includes servants, &c. Ed.

<sup>i</sup> 2 Cor. vi, 17, 18.

which effectually evince that it is not yet fulfilled. First, "I, saith the Lord, will be unto her *a wall of fire* round about, and will be the *glory* in the midst of her:" (v. 5) i.e. a fence about the Church (consisting of Jews and Gentiles) of absolute *defence* to them, and of devouring *offence* to the enemy. Again, "Thus saith the Lord, *after the glory* hath he sent me to the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." (vv. 8, 9.) i.e. after this glory of your famous return and rebuilt temple, the Lord hath sent me, the Messiah, to the nations that spoiled you, who, in touching you to hurt you, did as it were thrust their fingers into mine eyes. Therefore I the Messiah will shake mine hands upon them, to break them with a rod of iron; (as in Ps. ii, 9;) and so to make them a spoil to *their servants*, i.e. to you, whom they rigidly made their servants. Lastly, "Sing and rejoice O daughter of *Zion*, for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and *shall be my people*, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall chuse Jerusalem again. Be silent, O all flesh before the Lord, because he is raised up out of (*awakened concerning* —see the Heb.) his holy habitation." Now, when were these sublime expressions ever yet fulfilled? We have a watch-word in the twelfth verse, that we must look for the fulfilment of them far beyond Zechariah's time: for though, when he prophesied, he saw the return of the *Jews* into the Holy Land, yet still he says, "the Lord *shall* inherit Judah, his portion in the *Holy Land*, and *shall* chuse Jerusalem again." Surely if we keep the prophecy together, as the Lord hath said it, there was never yet that time and state of the Church, which is here limned forth to the life:—viz. that it should consist of Jews and Gentiles joined to the Lord, and owned by him, as his people, even while the Jews possess the Holy Land; and the Lord as a wall of fire, protecting them, and devouring their enemies; and making the Jews to be the *spoilers* of the heathen, instead of their servants;

and these things carried to that height of glory, that all spiritual hearts '*sing and rejoice*,' and all *fleshly* hearts are struck dumb with *silence*.

Chapter vi, 12—15.

Though this second temple was founded, and by this time in great part raised, (chap. viii, v. 9,) and the completion of the work by sufficient and able men was now in progress; yet the Prophet here foretels, "that the man whose name is the *BRANCH* (the frequent title of Christ) shall *build* the *temple* of the Lord;" repeated again with great emphasis—"even *he* shall build the temple of the Lord." (vv. 12, 13.) Therefore in these words he looked far beyond his own time. Christ builds the temple, first in his *natural body*, secondly in his *mystical*; for subordinates are no opposites, but emit a typical radiation successively from the one to the other. First, in his *natural* body, by his resurrection; according to his own exposition, when asked "What sign showest thou unto us, seeing thou dost these things?" Jesus answered, destroy this temple, and in three days "I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days?" "But he spake of *the temple of his body*."<sup>i</sup> Secondly, in his *mystical* body, the Church; by communicating to whom his Holy Spirit, he makes them '*his temple*,' and '*the habitation of God*.'<sup>k</sup> This mystical temple was *founded* long since; but the Prophet here chiefly points to its completion. Or, to speak in a juster proportion to the first and second material temple, the *first mystical temple*, the church of the *Jews*, being destroyed at Christ's passion; (the veil then being rent, to signify the tearing down of Jewish worship;) upon his ascension he began, by sending the Spirit, to build the second mystical temple, viz. the *Christian Church*, and when this second mystical temple shall be finished,<sup>l</sup>—of which finishing Zechariah (v. 15) gives us this sign, "that then, they that are *afar off* shall come and *build* in the temple;" which can have no other adequate interpretation than, that when the Gentiles, which are *afar off* in religion,

<sup>i</sup> John ii, 18—21.      <sup>k</sup> 1 Cor. vi, 15—19; 2 Cor. vi, 16; Ephes. ii, 21, 22.

<sup>l</sup> See Rom. xi, 25, 26, and the Apocalypse.



shall in full come in ; and when the ten tribes of Israel, that are to this day *afar off* both in religion and place, shall come and be built into the Christian Church ;—*then*, even at that very time, the BRANCH Christ, that built this second mystical temple, “ shall *sit* and *rule* upon his *throne*, and he shall be a priest upon his throne, and the council of peace shall be between them both.” (ver. 13.) That is, as Christ hath sensibly appeared in acting his *priesthood*, when he prayed and paid for his Church, before and at his passion ;<sup>m</sup> so shall he *as manifestly be seen* to act his *kingly* office, in a glorious, universal evident *peace*, flowing from both, in the time of his kingdom. Else nothing is prophesied ; for mere inward and spiritual peace had flowed into the hearts of the saints in all ages of the Church, from his kingly and priestly office ; and the saints knew it upon good experience : but here is prophesied such things, and such effects, as many of the Church could hardly believe. And therefore “ there should be crowns to Helem and Tobijah, and Jedaiah, and to Hen for a memorial in the temple ;” (ver. 14 ;) i. e. they should be in Zechariah’s time hung up in the temple, for the conviction and condemnation of them that believed not on this prophecy ; and to draw men unto faith to believe the same, as Calvin, Pemble, and Junius expound.

Chapter viii, 20—23.

Here, and in ver. 22, “ Thus saith the Lord of hosts : It shall yet come to pass, that there shall come *peoples*,\* and the inhabitants of many cities ; and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts ; I will go also. Yea many *peoples* and strong nations shall come to seek the Lord of hosts in *Jerusalem*, and to pray before the Lord. Thus saith the Lord of hosts : in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you ; for we have heard that God is with you.”

I shall add no more to this very plain prophecy, except boldly to assert (till men or books can show us the contrary) that it

<sup>m</sup> John xvii—xix.

\* עַמִּים Sept. λαοι πολλοι.

was never yet fulfilled. The Scripture tells us no such thing, history tells us no such thing, experience shows us no such matter, as that peoples and strong nations did ever join with the Jews in prayer to God, &c. and that at Jerusalem. As for those Parthians, Medes, Elamites, &c. mentioned Acts ii, 9—11, they were not *nations*; neither were they *Gentiles*, but *Jews*, born in those forenamed countries; as Luke tells us, (v. 5,) and Peter afterwards calls them; “Ye men of *Israel*.” (v. 22.) And that none put this off with the imagination that they were proselytes, or Gentiles converted to Judaism, let them heed, that proselytes are named distinctly from Jews, and Jews from them: ‘the strangers of Rome,’ were Jews and proselytes. (v. 10.) The truth is, that *Cornelius* was the first Gentile that was converted to the christian faith; as plainly evinced by Acts x. And by the time that a few more Gentiles began to hearken to the Gospel, the Jews in general began to reject it, and so to give it a pass to go freely to the Gentiles.<sup>n</sup>

#### Chapter x, 3—12.

“Mine anger was kindled against the shepherds, &c. and I “punished the goats: *for* the Lord of hosts hath visited his “flock, the house of Judah, and hath made them as his *goodly* “horse in the battle.” The word ‘*for*’ shows, that the period of this wrath against the shepherds was at the late return of Judah from captivity. The Chaldee and Septuagint have it, “he *shall* visit them,” “he *shall* make them as is *goodly* horse,” making thereby the visitation in mercy then begun extend to a vast longitude of future times, being but the type, or first fruits, of their future, final, full deliverance. The fourth verse is indefinite in the Hebrew, being without tense or verb; “Out of him the *corner*, out of him the *nail*, out of him the *battle bow*, out of him every oppressor, (or exactor of taxes, כּוֹנֵן.)” That is, the house of Judah being built on Christ the *corner stone*, and thus incorporated into the Church, they shall fasten the *nail* of union with Israel, and together with them, and the rest of the Church, they shall be the *battle bow* to wound and the *goodly war-horse* to trample down their enemies;

<sup>n</sup> Acts xiii.

so that from the Church shall proceed the *exactor* of tribute, (instead of *paying* tribute,) to signify the dominion of the Church over the world. The rest of the chapter is so plain for our point, touching the visible glorious state of the Church yet to come, that a bare repetition of the words will suffice. “ And they shall be as *mighty* men, which *tread down* their enemies in the mire of the streets, in the *battle*; and they shall *fight*, because the Lord is with them, and the riders on horses (‘ their enemies’) shall be confounded. And I will strengthen the house of Judah, and will save the house of *Joseph*, and I will *bring them again to place them*; for I have mercy upon them, and they shall be *as though I had not cast them off*, &c.\* And they of *Ephraim* shall be like a mighty man, &c. Yea their *children* shall see and be glad, &c. I will hiss for them and *gather* them, for I have redeemed them, and they shall increase, as they have increased. And I will sow them among the people, and they shall remember me in *far countries*, and they shall live with their children, and *return again*. I will *bring them again* also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of *Gilead*, and *Lebanon*. And he shall pass through the sea (not “ *with affliction*” but as Jerome, Arias, and the Septuagint render it) *by a strait of the sea*; and shall smite the waves of the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre shall depart away, &c.”†

Now in the first place consider *who* they are, that are here mentioned, and that must share in the fulfilling of this prophecy; viz. the kingdoms of Judah and Israel, all twelve tribes, clearly expressed by *Joseph* and *Ephraim*, by which names they are frequently referred to; and they are to be united, as two walls joined in a quoin or corner-juncture, or as two pieces of timber nailed or pinned together. Next observe *what they must enjoy* or attain to; viz. the conquest of their enemies in battle, their domination over them in a way of government, and the possession of their own land. Notice further, that the main things insisted upon are corporal, dressed forth in such language, and circumstanced with such particulars, as suit not well to spirituals: e.g. “ Battle-

\* Compare Hosea i, 10, 11. † On all which, see the prophecy of Nahum.

bow; treading down in the mire; the riders on horses shall be confounded, &c." And when there is a touch here and there of spirituals, it is always distinct from the corporals, with an inference from the cause to the effect; as if rather intended to ascertain the other to be corporals, than to draw them unto and drown them in a spiritual notion: e.g. "They shall tread down their enemies in the mire of the street, and fight, *because the Lord is with them.*"—"I will bring them again to place them; *for I have mercy on them*; and they shall be as though I had not cast them off; *for I am the Lord their God, and will hear them, &c.*" Moreover, this latter place parallels their future state in outward things to the pattern of their former prosperity in the time of David, Solomon, &c.—"They shall be as though I had not cast them off;" and, "they shall increase, as they have increased." And finally there are some passages which the Holy Ghost elsewhere applies to a sensible, visible, material performance; as the return of the Jews from Egypt and Assyria, over the sea and the deep of the river, which is applied by St. John, (Rev. xvi, 12,) in the pouring out of the sixth vial, to *the kings of the east*,—that is, the Jews returning from Assyria over the river Euphrates;\* which river Zechariah must needs mean, when he speaks of their return from Assyria, by the metropolis whereof Euphrates flows. The Jews go further, and speak of a *miraculous* drying up of waters that shall lie as a hindrance in their way, as formerly at the Red Sea and Jordan; which opinion, though I assert it not, is not so gross as some conceive.

Now let the wise-hearted lay all together and find out if they can, *when*, and *where*, and *how* this entire prophecy, as it is here woven together, was ever yet fulfilled; and let them show how, if they can, the last resurrection and ultimate judgement may be a meet time to fulfil it? If they will hazard the dispute upon the transforming all into an allegory, and make their reliance upon a spiritual sense, there they are gone, and we are confirmed. In that way several of the learned have stumbled

\* So Grotius *in loco* applies it, "Flumen cum simpliciter appellatur, intelligendus Euphrates. Ex hoc loco desumitur et ille qui est Apoc. xvi, 12. viz. ἐξέχεε τὴν φιάλην, &c."—When the river only is named, the Euphrates is to be understood. From this place also is taken that in Rev. xvi, 12.



and fallen ; that is, have contradicted and perplexed themselves; and could not fairly rise and come off, but by taking hold (more or less, either expressly or implicitly) of our opinion.

Œcolampadius is very much for a spiritual sense, understanding by the war-horse, the corner, the nail, the battle-bow, and the strong men, &c. the *apostles, evangelists, and pastors* of the New Testament. And at every verse almost he hath, “*Nos illa spiritualiter intelligimus,*”—*We understand these things spiritually.* But if he did so understand them, why does he upon the sixth verse tell us “*That the naming there of the house of Judah, and the house of Joseph, is a plain demonstration, that the speech of this prophecy is directed to all the “Israelites?”* And why on the seventh verse, “*That the tribe of Ephraim, whose “captivity was greater, shall be more greatly strengthened; and “made like to a giant, refreshed with wine, as the country of “Ephraim abounded therewith?”* And again, why does he interpret the eleventh verse in a literal sense, (“*he shall pass through a strait of the sea,*”) and tell us this strait is *Propontis* ? Many other like inconsistencies may be pointed out.

As for Calvin, though upon the fifth verse he gives for the most part a mere spiritual sense, yet, before and after, he launches forth into a further sense ; yea, and into *times*, beyond any that have yet come to pass. For upon the fourth verse he hath these words ; “*From among the Jews shall be the corner ; that “is, those in that people that shall bear the public government. “And the battle-bow, that is, they shall be sufficient to conquer “their enemies, And the exactor ; that is, they shall enjoy “the empire, or rule over their neighbours, and require tribute “of them, instead of paying it to them. If any ask, When this “shall be fulfilled ?—I answer, There were some preludes of “this, when God exalted the Maccabees : but it is certain, that “the prophet comprises the whole course of redemption.”* And in that clause, “*I will bring them again and place them,*” (which Calvin reads “*I will bring them back, and cause them to dwell,*”) he says “*That God will not only bring back again the ten tribes, but will give them a fixed seat in their own country :*” which words are full to our sense.

## Chapter xii.

This chapter is so full for a future glorious and visible state of the Church on earth, that I shall but little more than name the particulars.

First, it seems very clear, that this prophecy is intended as well for Israel as for Judah. And therefore, as with Judah is often mentioned Jerusalem; (*vv.* 2, 5, &c.) so with Israel, expressed in the first verse, are mentioned the families of Levi, and of Simeon, &c. which were of the ten tribes. (*vv.* 13, 14.) Now till any one show us, that these prophecies have been fulfilled, both to Judah and Israel since their captivity, we must conclude that they are yet unfulfilled: and the rather, because although at this time the people of Judah had been returned from Babylon near twenty years, yet in the sixth verse the Prophet points at *another* returning, to a *re-inhabiting* of Jerusalem, “in her own place, even in Jerusalem;” and this to be done at a notable day.

And when did God ever yet “make Jerusalem a cup of trembling to all that besieged her?” (*v.* 2.) When Alexander with his army, about one hundred and eighty years after Zechariah, came to Jerusalem, though he came as a conqueror, yet he entered and was received in all peaceable manner, with reciprocal respect between him and the high-priest. When after him, about one hundred and forty three years, Antiochus Epiphanes came against Jerusalem with his army, he prevailed against it, and miserably spoiled both it and the temple, and slaughtered the people.<sup>a</sup> When, about seven years after him Antiochus Eupator came up against Judea and Jerusalem, he prevailed against both, partly by power, and partly by policy, and threw down the walls of Zion.<sup>b</sup> About ninety-eight years after him the Roman Pompey took Jerusalem and the temple, sending Aristobulus the king of the Jews bound to Rome, and subduing the Jews to the Roman power.<sup>c</sup> About six years after, according to Josephus, Gabinius the Roman, invading Syria and then Judea, conquered there Alexander King of the Jews, (son of

<sup>a</sup> 1 Mac. i, 20—24. <sup>b</sup> Ibid. vi, 17, 48, &c. <sup>c</sup> Buchol. Jud. Chron. A.M. 3939.

Aristobulus) in a pitched battle, slaying three thousand Jews, and taking as many prisoners. As for the history after Christ, it is more familiarly known, that Titus, the Roman Emperor, about A.D. 70, destroyed Jerusalem, both city and temple; (as likewise did Adrian, the Roman Emperor after him, about A.D. 133;) and so Rome successively held it, till the Saracens and Turks won it from them and continue to hold it till this day. And upon the same ground of history I may put unanswerable questions upon most of the chapter following: as, When since their return, was Jerusalem “ever a burthensome stone to all people of the earth, to cut them all in pieces that shall burthen themselves with it?” (v. 3.) When “hath every horse been stricken with astonishment, and his rider with madness?” (v. 4.) When “could the governors of Judah say in their heart, The inhabitants of Jerusalem, under God, shall be my strength?” (v. 5.) When “have the governors of *Judah* been “like a hearth of fire amongst the wood, and like a torch of “fire in a sheaf, devouring all the people round about, &c.?” (v. 6.) When “hath the Lord so saved the tents of Judah, and “defended the inhabitants of Jerusalem, that he that was “feeble among them was made as David, and the house of “David as ELOHIM, and as the angel of *JEHOVAH*; and hath “sought to destroy all the nations that come against Jerusalem?” Mind the breviat of history before recited, and look upon the state of the Jews at this day, and we cannot but expect the particulars yet to come. And upon the same grounds (adding the history of the conduct of the Jews towards Christ, penned by the Evangelists; and the context in the ninth verse, “At that day it shall come to pass,” viz. at the time that the former part of the chapter shall be fulfilled, with a collation of Rev. i, 7 and Matt. xxiv, 30;) we may as boldly question, When were those things ever yet fulfilled, mentioned in verses 10—14; “That God would so pour out upon the “house of David, and the inhabitants of Jerusalem, the Spirit “of grace and supplication, that they shall look on him whom “they have pierced, and mourn for him with great bitterness, “each family mourning apart?” This cannot be imagined to be fulfilled by the Jews, *before* Christ was pierced: the argument of two Jews of late, with one of whom I had

conference, is,—that they expect the Messiah yet to come, to convert their nation, because they must see him with a penitent eye after he is *pierced*.

Chapter xiv, 3—21.

This, the last place in Zechariah which we shall bring forward, was anciently (as Jerome confesses) urged both by Jews and Christians, for the glorious time yet to come, of which we treat.

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of Kerab :” (קרב) which word, as it signifies *conflicting*, so also *beginning*, or *approaching near* ; and may be fitly applied to God’s assisting the Jews in the beginning of their wars, (as against Amalek and Og, &c.) when they approached near towards Canaan. The word ‘*then*’ points to the times following the coming up of all nations against Jerusalem, &c. (v. 2,) which ruin was to take place long after this prophecy, as is hinted in the future expression of the first verse. For the Prophet dispatched in the thirteenth chapter what belonged to the time of Christ’s *passion* ; and it was a long time after Christ, ere ‘all nations’ (confining the word *all* to the four monarchies) did so miserably ruin Jerusalem, as is described in the second verse. For the Romans did it not the first time, till seventy years *before* Christ’s incarnation ; nor did the Saracens of Asia till about A.D. 1009. But let the reader fix this devastation of Jerusalem where he will, still we are at a loss, and all our books cannot help us to tell, when “The Lord went out to fight all those nations, that fought against Jerusalem, as he did at first when he overthrew Amalek, &c.” A mere spiritual notion will not help us out, seeing the text expounds itself, “That the Lord will go out, and fight against the nations that spoil *Jerusalem*—as he fought *at first*,” when the Jews approached Canaan ; or (to keep to our common translation,) “as when he *fought in the day of battle* :” which exposition were superfluous, had a spiritual sense been mainly intended. And, if it were intended, yet is it not to this day fulfilled ; for the enemies of Jerusalem are neither converted by grace, nor confounded in hell.

It is true, that scarcely any prophecy is without *some* allegory ;



but to convert *all* into a spiritual sense, seems to me impossible, without either contradicting the text or one's self. For how can we presume upon a spiritual sense, when it is said, "*His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east, &c. which shall cleave in the midst, &c.*" And again, "Ye shall flee to the *valley of the mountains*, which shall reach to Azal, &c. *as ye fled from the earthquake in the days of Uzziah*; and the Lord my God shall come and *all the saints with thee*?" Again, "That there shall be a distinct *one day*, and known, to the Lord, not day, nor night; but the evening shall be light?" (*vv. 4—7.*) Surely, if the light of Gospel times is meant, (as some will have it,) it is no distinct time, nor one measured day of a round number of years, be it of few or many: for it is now above 1620 years, since the first preaching of Christ; which also hath been as well known to us, as to the Lord. And how does the ninth verse consist with a mere spiritual notion, "That the Lord SHALL BE king *over all the earth*: in that day shall there be one Lord, and his name one?" For the Lord from the beginning hath been king in power and grace; secretly ordering and sanctifying whomsoever and wheresoever he has pleased, over the face of the earth: therefore this same *shall*, must import a future *visible* monarchy, before which all must so fall down, that they cast away their idols, and adore Him alone with one uniform way of worship according to his will. And it is equally difficult consistently to attach a spiritual sense to the rest of the chapter; as for example, That all the land shall be turned "*as a plain* (pervious and profitable for habitation) *from Geba to Rimmon, south of Jerusalem*. So that it shall be *lifted up* (in the opinion of men) and inhabited in her place, *from Benjamin's gate* unto the place of the *first gate*, unto the *corner gate*, and from the tower of *Hananeel* unto the *king's wine-presses*. And men shall dwell in it, and there shall be *no more* utter destruction, but Jerusalem shall be *safely* inhabited. And this shall be the plague wherewith the Lord will *smite* all the people that fight against Jerusalem; their *flesh* shall consume away while they *stand upon their feet*, and their *eyes* shall consume away *in their holes*, &c. And so shall be *the plague of the horse*, of the *mule*, of the *camel*, of the *ass*, and of all the *beasts* that shall be in these tents, &c." All this is wonderfully circumstantial.

Men may fancy nevertheless that spirituals are meant, because the residue of the nations that came up against Jerusalem shall go up from year to year to worship the Lord, and keep the feast of *tabernacles*. (v. 16.) But we showed,<sup>d</sup> that even in the Old Testament, as well as in the New, Gospel truths are sometimes clothed with Jewish language, and Levitical phrases; and there is scarcely a Gospel expression in the New Testament, that is not dressed forth with one or more tropes and figures: as “Come to me all ye that are weary and *heavy laden*, and I will give you rest;” “a bruised *reed* shall he not break, &c.” Yet Christ is no *porter*, nor are Christians *reeds*, in a *literal* sense. Besides, there is no more expressed in the words of Zechariah, than that they shall go up, *once a year*, and at the feast of *tabernacles*, to signify our deliverance from the Egypt of the world; as Israel going out of topical Egypt, first pitched in Succoth, (that is *booths*) and, in memorial of that deliverance, praised God yearly in the feast of booths. So we hereafter shall often congratulate our Lord with *hallelujahs* for our deliverance from the Egyptian world, which is foretold in the Revelation.<sup>e</sup> To this day we pray in hope; but then, when the great restoration of the Church, and restitution of all things is come, we shall praise with joy. And whoever will not shall be plagued with temporal plagues; for all that will then exist in peace must be holiness to the Lord. (vv. 17 and 20.)

If all those material expressions and corporal circumstances, before instanced, will not awaken some men; but they will still sleep and dream pleasant dreams of figurative meanings, and will not see the visible glory here prophesied of; then I would entreat them to tell us their dreams, from point to point, upon every verse: viz. when *all nations* at enmity with the Jews were spiritually destroyed;—when the *rest*, that united with them, did jointly with them own the Lord *as king over all the earth*, in one way of worship;—when was Jerusalem safely inhabited, as free even from *spiritual* evils;—and how could the *horse*, and the *mule*, and the *camel*, and the *ass*, and all *beasts* be *spiritually* plagued?

There is but one thing more that I will add, viz. that those of

<sup>d</sup> On Zephaniah, page 201.      <sup>e</sup> Rev. xi, 8; xix, 1—6.

the learned, that have endeavoured to force out of this text a spiritual meaning, have (I know not how) been compelled to let fall many considerable admissions of a literal sense. A. Lapidé applauds Jerome for his spiritual interpretation of this prophecy; and yet within a very few lines he says: "I say therefore, *according to the letter*, it is here signified, that Jerusalem "is to be taken by Antiochus Epiphanes, and to be restored "by the Maccabees!"—which is not only untrue in itself; but contradictory of what he had just before declared. Calvin also, whilst contending much for a spiritual sense, has these words on the third verse,—“the Lord shall go forth and fight against those nations, as he fought in the day of battle.” “Zechariah (saith “he) tells the Jews, You have often fought with the strongest “enemies; they have been conquered, and that when you have “been very unequal in number and power: seeing therefore “the Lord hath so often, and so many ways cast down your “enemies, why shall ye not hope for the *same thing* from him.”

## MALACHI.

*Chapter IV.*

Calvin confesses that the major part of authors understand this chapter of the *second* coming of Christ, though he and our new Annotators incline to interpret it of his *first* coming. They admit however, even in this sense, that the things contained in this chapter shall not be completely fulfilled till the second coming of Christ. Jerome, our great adversary, though on this chapter he inveighs against the Jews and Judaizers, for their expecting Elijah to come in person; yet upon Matthew xi, 14 and xvii, 11, he clearly teaches that Elijah *must* come in person.\*

That this chapter respects a state of the Church under the

\* Sunt qui propterea Johannem *Heliam* vocari, quod quodam modo in *secundo salvatoris adventu*, juxta *Malachiam* præcessurus est *Helias*, et venturum Judicem nunciaturus: Sic Johannes in primo adventu fecerit. *Et uterque fit nuncius, vel primi adventus Domini vel secundi.* Jerome on Matt. xi, 14. Scribis et Phariseis tentantibus se, et de cœlo signa poscentibus, dare noluit, sed pravam postulationem confutavit responsione prudenti. Hic vero ut Apostolorum augeat fidem, dat signum de cœlo, Elia inde descendente quo conscenderat, et Moyse ab inferis resurgente.” Jerome on Matt. xvii, 11.

New Testament, I need not labour much to prove ; Malachi being the last prophet of the Old Testament. The *rising of the sun*, &c. verse 2, is applied to Christ in John i, 9 ; as verse 5 also, touching Elijah, is applied in part to signify John Baptist, the harbinger of Christ, Matthew xvii, 13.

But the great question is, *How far* into the times of the New Testament does this prophecy run ?—to answer which, lay this for a ground work ; that the time to which it reaches is called the GREAT AND DREADFUL DAY OF THE LORD ;—a day that shall *burn as an oven*, consuming the proud and wicked as stubble, &c. (vv. 1, 5.)

Observe then, this cannot be extended to the ultimate day of judgement, at the universal resurrection of the wicked, then cast into the lake of fire,<sup>f</sup> for these reasons : First, because *at* or *after* this dreadful and burning day, “ Christ the Sun of righteousness shall arise with healing in his wings, to them that fear his name ; and they shall *go forth*, and shall *grow up* as calves of the stall ;” (v. 2 ;) whereas at the ultimate judgement the elect have done growing. Secondly, because an “ *Elijah* “ must be sent before the coming of the great and dreadful day “ of the Lord ; who shall turn the heart of the fathers to the “ children, and the heart of the children to their fathers :” (vv. 5, 6 :) which again is not a work to be done at that ultimate judgement ; for then “ he that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still :”<sup>g</sup> then is a time of destruction, not of conversion. Thirdly, it is added in the last verse of Malachi, that Elijah must come, “ and shall turn the heart of the fathers to the children, *lest* the Lord come, and *smite the earth with a curse* :” but at the ultimate judgement, there is no further smiting and cursing of the earth remains.

On the other hand, this prophecy cannot be cut so short as to terminate in Christ’s first coming. For then was no dreadful day of the Lord, burning as a fiery oven, so as to consume the proud and wicked doers, root and branch. He came then to save, not to destroy : and therefore, though he cursed the fig tree to warn men, yet with all his power and miracles, he never killed or crippled any man ; being infinitely injured, he revenged not ; yea, he rather healed the wound of Malchus, his enemy.

<sup>f</sup> Rev. xx, 12.      <sup>g</sup> Rev. xxii, 11.



Thus it may be seen how straitly we are bounded ; so that we cannot fall so short as Christ's first coming, nor launch forth so far as to the universal resurrection of all the wicked at the ultimate judgement : and therefore no time can shape and correspond to the circumstances and characters of this prophecy, but that abutting upon the beginning, entrance, or prelude of the whole day of judgement, containing the thousand years. This we shall endeavour to demonstrate by the arguments which follow.

1. That " burning of all the proud and evil doers as stubble," " leaving them neither root nor branch," (v. 1,) and that " trampling them under the feet of the saints as ashes," (v. 3.) do most harmoniously concord with the times of the last ruining of the antichristian enemies of the Church, before the raising her to her great restoration and the restitution of all things. Compare Rev. xviii throughout, xix, 11—21, and xx, 1—5. In which places we have a *burning* and *trampling*, as in war ; or destroying " bond and free, great and small," (answerable to *root and branch*;) and all this before the rising and reigning of the saints at the beginning of the thousand years, and a thousand years or upwards before the general execution of all the wicked body and soul in hell fire. For most emphatically it is said in Rev. xx, 7—15 that *after the thousand years are expired* Satan is loosed, and deceives the nations, and that then he is cast into the lake of fire and brimstone, *where the beast and false prophet ARE, or were before*. (Chap. xix, 20.) And with the Devil the dead wicked, raised and judged according to the books there opened, are cast also into the lake of fire. Whether this corporal destruction, as to the means by which it shall be accomplished, be ordinary or miraculous, alters not the case. But to dream of a spiritual destruction by the word, and to be set forth by *fire and war*, and in a continued speech that sounds of nothing but *opposition against Christ* to the very death, appears to my reason no better than a mere imaginary fiction ; and the rather, because " slaying" some men, and " giving their flesh to the fowls of the air," is emphatically distinguished from " casting the other *alive* into the lake of fire ;" as this also is distinguished from the general damnation in hell fire, in the last verse of the twentieth chapter.

2. The second verse, "Unto you that fear my Name, shall the Sun of righteousness arise with healing in his wings," cannot be more fitly applied than to 2 Pet. i. 16—19. "We have not followed cunningly devised fables when we made known unto you the power and *coming* of our *Lord Jesus Christ*, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, *This is my beloved Son in whom I am well pleased*. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of *prophecy*, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the *day star* arise in your hearts." Now Peter writing to the Jews as their Apostle,<sup>h</sup> holds forth to them in the words before quoted, three things: 1st, that all along he there speaks of *Christ*. 2nd. That there is a *two-fold coming of Christ*; the one past when he wrote this second Epistle, viz. when he came at first in the flesh, receiving that testimony by voice from heaven;<sup>i</sup> (v. 17;) the other to come, held forth by the day dawning and the day-star to arise, &c. (v. 19.) That this day-star is *Christ* is plain both by the context of Peter's speech, which is all of Christ; and by the sense of the *day-star*, which is the *sun*, as the *moon* also is the *night-star*.<sup>k</sup> So that "the Sun of righteousness, arising with healing in his wings (that is, in his *beams*) and "the Day-star shining into the hearts of men," is all one. It is further evident from the antithesis put between "the word of *prophecy*," named as only "a light shining in a dark place," (i.e. a candle, or small star, in the night,) and the day-star making full day; no person being to be exalted above the word of the prophets but Christ; who, when he shines with a full body upon the whole compass of the moon, his Church, makes her full of light, that before had much darkness mixed with her light. 3rd. Peter holds forth to the Jews, in the continuation of his discourse, *when* this day-star shall arise in their hearts; viz. when it shall shine in the generality of them; that is, that Christ shall be effectually made known to the *lump* of the Jews, (as Paul, Rom. xi, calls the nation

<sup>h</sup> Gal, ii, 7; 1 Pet. i, 1.    <sup>i</sup> Matt. xvii, 5.    <sup>k</sup> Psalm cxxxvi, 8, 9.

or body of them yet unconverted, but in after time to be converted;) so that the "*all of Israel shall be saved.*" And further that he shall with a *dawning of the day* remove the long night of their afflictions. For as for a spiritual shining by some grace in the hearts of a few Jews, the Apostle acknowledges that to be now done already; (*v. 1*;) but this was only through "a light shining in a dark place:" hereafter, however, when the *day* dawns, the Sun, the Day-star, shall arise in their hearts. And this, by the process of his discourse, shall be at the great destruction of their enemies, and the restoration of the Church. (Chap. 3.) For having mentioned an adherence to the word of prophecy *until* the day dawn, and the Day-star arise, &c. he busies himself in advancing the true divine prophecies, dictated to holy men of God by his Spirit, and the interpretation thereof according to the *public tenor* of the prophets and apostles; (*v. 20*;) and declaiming against false prophets and teachers, damnably teaching and seducing the people (chap. ii. throughout;) I say, he occupies himself in these two things, till he return in the third chapter (see verses 1, 2) to exhort the Jews afresh to be mindful of the words of the prophets, and consonantly of the words of Christ and his apostles according to those prophecies. To what end?—Why to observe the time when this prophecy shall have an end; that the day may dawn, and the Day-star arise. For, (saith he,) though some, through wilful ignorance, scoff at the promise of *Christ's coming*; yet, though it be a thousand years off and more, all this to God is but as one day; and when that time is come, that day shall be a thousand years. So that though it seem long to men, (yea, so long to impenitent men, as if he would *never* come,) yet he will be sure to come, and that suddenly as a thief in the night; and formidably to the wicked, as in a day of doom, the "*heavens passing away,*" and the "*elements melting*" and the "*works of the earth dissolving.*" But not so to the Church, (expressed with a keen antithesis, —*nevertheless*;) "*Nevertheless, we* according to his *promise* (that ancient promise so particularly expressed Isa. lxxv, 17—20, &c.) look for new heavens, and a *new earth*, wherein dwelleth righteousness;" which cannot be the description of a state in the highest heavens, which were never worn old, nor made of earth, nor without the inhabitation of righteousness. So that the result

of Peter's discourse is, that that Sun of righteousness, or Day-star shall rise and radiate, at the time of the dissolution of the power of the wicked, and the restitution of all things for the glory of the Church on earth.

3. That coming of Elijah (*v.* 5.) before this great day, must signify an Elijah yet to come, either personally, or personatedly. For though Elijah is said to come in part, personatedly in John Baptist,<sup>1</sup> yet Elijah's coming is not totally, nor mainly fulfilled to this day. He must yet come again, either (as we said) *personally*,—that is, he himself *individually* in his own person; or else *personatedly*,—that is, (if I may so speak) *specifically*, being represented by one of the like kind and degree of parts exactly like unto him; viz. mighty in spirit and action, “to convert the heart of the fathers to the children,” before that great day when he shall “*restore all things.*”<sup>m</sup> That this truth may find the better entertainment in men's apprehensions, I will for the most part waive my own opinion herein, and present the words of divers learned men.

The Scribes among the Jews asserted, after John Baptist's death, from this very text of Malachi, that Elijah was to come.<sup>n</sup> From them some of the disciples of Christ take up the same tenet, as worthy of consideration touching the coming of Elijah, and press it upon our Saviour. The Lord, in answer to them, first clearly acknowledges at *that* time, a good while after John Baptist's death,\* that Elijah SHALL COME, and asserts it with a “*truly*,” adding moreover that “when he comes, he SHALL RESTORE ALL THINGS.” Which is one main reason, that John Baptist's time on earth, was not the *all* of Elijah's coming. Besides, Christ speaks of Elijah's coming, so long after John Baptist's death, in the present tense (*ερχεται*) *cometh*, intimating that he is still coming, or to come. Therefore as Christ comes twice, so with a proportionable decorum, his harbinger comes twice, both times to usher in his master. The one is past in John Baptist; the other is *to come*, in him that is still called and expected by the name of Elijah.

Of the Christians, since Christ's ascension, there are many

<sup>1</sup> Matt. xvii. 12.      <sup>m</sup> Ibid. v. 11.      <sup>n</sup> Ibid. v. 10.

\* For John Baptist was beheaded anno 32 after Christ's birth, and Christ's transfiguration, after which this discourse ensued, was anno 33. *Bucholcerus.*



men of fame for piety and learning, both ancient and modern, that do not only assert, but argue, expressly or indirectly, for the coming of Elijah, yet to be fulfilled. *Tertullian* in his Book concerning the Resurrection asserts, that Elijah was still to come, by reason that his coming is as positively set down in Scripture to be a sign of Christ's second coming, as any other signs. Some of his words are these: "There is no tribe with  
 " tribe to this day smiting their breasts, acknowledging him  
 " whom they have pierced; no man hath yet *received Elijah*;  
 " no man yet hath fled from Antichrist; (he means from the  
 " persecutions of Antichrist; for he was not in his time risen  
 " to such power as to persecute;) and no man hath wept over  
 " the ruin of Babylon."<sup>o</sup> He goes on in another place thus:  
 " *And behold I will send you Elijah the Tishbite.*—But indeed  
 " their Metempsychosis\* is the revocation of a soul that having  
 " long since finished the death [of that body to which it was  
 " united] is re-instated in another body. But Elijah is to come,  
 " not from a departing out of this life [by death] but from his  
 " *translation*; neither is he to be restored to the body from which  
 " he was never exempted, but to the world from whence he was  
 " translated; not by a returning from death to life, but by supple-  
 " ment of the prophecy, the very same man, and he himself, of  
 " his own name and human nature."<sup>p</sup> *Augustin* also affirmed the coming of Elijah upon the words of Christ in Matt. xvii, 11. Some of his words are these: "Our Lord hath said, *Elijah shall come and shall restore all things*; that is, those whom the persecution of Antichrist shall make desolate."<sup>q</sup> *Theodoret* likewise argues for the future coming of Elijah (calling him "Elijah the Great") from our text in Malachi, upon these grounds; "That he must teach the Jews Christ's coming, and persuade them to be integrated into one Church with believing Gentiles."<sup>r</sup>

Thus we see according to the judgement and reason of learned pious men, Elijah must come, a little before the second

<sup>o</sup> De Resurrect. cap. xxii.

Evang. cap. xxi.

<sup>p</sup> Lib. De Amina, Cap. xxxv.

<sup>r</sup> Theodoret in Mal. iv, 5, 6.

<sup>q</sup> Quest.

\* When Tertullian saith, *their* Metempsychosis, he means the philosophers, to whom he wrote that book, and in particular the Pythagorean philosophers, whom in the context of the fore-cited place he mentions.

or next coming of Christ, when shall begin the great restitution of all things.\* But we never heard of any Elijah, or of any great prophet of the Jews converting, or endeavouring the conversion of the Jews to the true Messiah, since the deceasing of the Apostles. But they continue still blinded, according to Rom. xi, 25 ; and therefore this Elijah is yet to come, and consequently, this prophecy of Malachi is yet unfulfilled.

\* The reader may find this point handled more fully in Mr. Mede's *Diatribæ* (pars iv. p. 1) who goes over much the same ground to prove that there must be a second coming of Elijah. He does not however expect Elijah personally, but personated, and thinks perhaps it may be John Baptist himself ; so that there will be two advents of Christ's *harbinger*, as well as of himself.

## CHAPTER III.

## NEW TESTAMENT EVIDENCE.

## MATTHEW XXIV, 13, 14.

Of our New Testament proofs we have occasionally opened so many, in order to explain the prophets, that we have greatly anticipated ourselves, and happily made our work so short, that there is no fear of tediousness to the Reader.

The first place we touch upon is Matt. xxiv, 13, 14.—“ But ‘ he that shall endure to the end shall be saved. And this ‘ Gospel of the kingdom shall be preached in all the world for a ‘ witness unto all nations, and then shall the end come.” That antithetical “ BUT” points at a time immediately following the universal transcendent impieties of the wicked world, mentioned verses 10—12; which, by the apostles in their Epistles, is often prognosticated to be as the night, preceding the sun-rising of that glory of which we speak. The “ *end*” here mentioned must needs be the end of the *world*, (not of *Jerusalem*,) as we shall presently show. And this end must be of the world of the *wicked*; not of the world as a world, or material substance: else, why doth our Saviour mention *enduring*, and “ preaching the Gospel for a witness to all nations?” For when the time of the aforesaid glorious state of the Church throughout the whole earth is come (called the restitution of all things,<sup>s</sup>) there will be no putting men upon *enduring*, or *suffering*: they now *are* saved, and glory hath dispelled suffering. And consequently there will be no need to make the Gospel a testimony against all nations; for at this time all that survive shall wholly submit—at least to all appearance. The sign, therefore, immediately antecedent to this *end* is, the preaching of the Gospel in all the world to all nations; which is a glorious prelude to the glorious kingdom then to begin. This radiant sun will soften all good plants to a

<sup>s</sup> Acts iii, 21.

flowing of sap into the flowers and fruit trees of God's garden ; and it will harden the dead earth into stones, to be trampled and broken by the prancings of victorious judgements upon them.

That these things, thus briefly hinted, may duly be illustrated by the words under consideration, let us make three observations upon them.

1. That such an end must be here meant as cannot be applied to the destruction of Jerusalem, but to the time immediately before the end of the world. For there was little or no *salvation*, temporal or spiritual, to them surviving at the destruction of Jerusalem ; and therefore (in the sixteenth verse, &c.) our Saviour advises the Jews to *flee* at this time,—and *not* to endure to the end of those troubles. Indeed the Gospel was fled from Jerusalem, and generally from the Jews, many years before.<sup>t</sup> Besides, the evils, here set as marks of the end, are the same which the Apostles make of the approach of the end of the world ; for which compare verses 9—12 with 2 Tim, iii, 1—4.

2. “ The Gospel must be preached *εν ὅλη τη οικουμένη εις μαρτυριον πασι τοις εθνεσι* *in all the inhabited world for a witness to all the Gentiles.*” A thing may be said to be proclaimed to a whole town, if declared but in the market-place ; or to a whole province or county, when it is done in the chief city : but this preaching must be *in* the whole *inhabited* world, wherever men inhabit ; as Jonah preached in every street of Nineveh, labouring three days in that one city. And this preaching must be such, as will justly amount to a *witness* to them ; viz.—a witness to convince them beyond all excuse, that the Gospel was preached to them.

3. It is here said, “ *This Gospel of the kingdom τουτου το ευαγγελιον της βασιλειας* ) shall be preached in all the world ; by which emphatical expression is given to us a clear distinction between “ *THIS Gospel* ” and the “ *THE Kingdom* ; ” insomuch that Christ's mere spiritual kingdom cannot be here understood. The Gospel is the law of the kingdom ; the saints are the subjects or matter of that kingdom. The Gospel comes from heaven ; the people of the kingdom are, (*εν τη οικουμένη,*) in the inhabited world, and converted by that Gospel out of all nations. The preaching of

<sup>t</sup> Acts viii, 1, &c ; xiii, 46 ; Rom. xi, 25.



the Gospel is the antecedent sign of the approach of that kingdom : and the *antecedent* cannot be the *consequent*, nor the *sign* the *thing signified*, nor can the *cause* be the *effect*. Besides, the words “ he that endures to the end shall be saved,” are antithetically put in opposition to both sorts of evils recounted immediately before ; viz.—false doctrines, and cruel persecutions ; and therefore a *corporal* as well as *spiritual* salvation must be here meant ;—a salvation to be performed on earth, viz. *in the inhabited world*, just where the Gospel preached converted them, and where they endured to the end ;—and unto which, Christ doth gloriously appear *from* heaven, (verse 30, &c.) to make up the splendor of that state on earth.

Now all these things cannot be fulfilled at the ultimate general judgement ; nor are they hitherto fulfilled. The worship of God in the earth is as yet but insignificant ; (compared with the extent of its inhabitants, not a *sixth part* of it ; ) though it is to extend and spread over the whole earth, and be universal. Mr. Mede solidly proves this on Jer. x, 11 ; urging for his purpose such places as this—Psalm xx, 27 ; xlvii ; lxvi ; lxvii ; lxxxix ; and a multitude of other texts.

LUKE i, 31, 32.

“ And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And he shall be *great*, and shall be called the Son of the Highest, and the Lord God shall give unto him *the throne of his father David* ; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.”

1. On these words observe first, that this promise, of giving to Christ the throne of his father David, is taken out of Isa. ix, 7. (See page 95.)

2. Secondly, it is not fulfilled ; for Christ’s coming in his incarnation was, from his birth to his ascension, a state of the greatest humility that could be ;<sup>u</sup> excepting the few minutes of his transfiguration,<sup>v</sup> and his appearing also to his disciples after his resurrection, and ascending up in their sight.<sup>w</sup> And therefore

<sup>u</sup> Phil. ii, 7, 8.

<sup>v</sup> Matt. xvii.

<sup>w</sup> Acts i.

though these words are spoken by the angel on occasion of his incarnation, yet are they not intended adequately to set forth that state, but rather antithetically extended to carry the mind of Mary far beyond; as thus: "That though this Jesus shall be "conceived in thy womb, who art a *mean* woman; yet this Jesus "shall be no mean person, but shall be *great*, and shall be called "the *Son of the Highest*, and shall have the *throne* of his father "David, and shall *reign* over the house of Jacob for ever, &c." Nor was the period of his incarnation the time even of the full revelation of these things; but when the apostles, taking hint from these words of the angel and the like places of Scripture, asked our Saviour a little before he ascended, "Wilt thou at this time restore the kingdom to Israel;"<sup>x</sup> he denied not the thing, but the revelation of it that time, saying (verse 7,) "*It is not* for you, (viz. not *now*,) to know the times, or the seasons, which the Father hath put in his own power." But about seventy years after his ascension, God gave the full revelation of it to Christ, to show it by an angel unto John, who might write it to the churches.<sup>y</sup>

3. Further, at Christ's *first* coming, he was not in the *throne of his father David*: he was in the manger, in the mountains, more destitute than the birds and foxes;—he was in a crown of thorns, in garments of scorn, on the cross, in the grave, but never in the throne of David. Yea, when it was offered unto Christ to be made a king, and to *divide the portions* between the brethren, he refused it.

4. The beginning of that kingdom of Christ *which shall be for ever*, (i. e. after which no kingdom on earth succeeds; as often hath been expounded,) was not yet begun. For after Christ's ascension, from that day to this, other kingdoms on earth over the Jews succeeded; viz. the Romans, Saracens, and Turks. We have already given unanswerable reasons, why the mere spiritual kingdom of Christ cannot be here understood, when we paralleled this place with Isa. ix, 7; and the reason is at hand, why this kingdom cannot be in heaven at the ultimate end of the world; viz. because then "Christ shall deliver up the kingdom to God the Father, when he shall have put down all rule, &c."

<sup>x</sup> Acts i, 6.      <sup>y</sup> Rev. i, 1.

## LUKE xxi, 24.

“ And they (the *Jews*) shall fall by the edge of the sword, and “ shall be led away captive into all nations, and Jerusalem shall “ be trodden down of the Gentiles, until the times, (καιροι, *opportunities*) of the Gentiles be (πληρωθωσι) *filled up*.”

1. Observe first, that our Saviour, speaking of the two tribes, that had been now returned from Babylon above five hundred years, says, “ that they shall be led away captive in all nations ;” which must of necessity mean another, and a more dispersing captivity : and doubtless it is that which was begun by Titus, son of Vespasian, and continued to the present day. Therefore the deliverance of the Jews, which is to follow this scattering, (intimated in the word “ until,”) is not yet fulfilled ; and till then the glorious state of the Church on earth, to be made up of Jews and Gentiles, cannot exist, as we have repeatedly noticed out of the prophets.

2. Observe next, that the Jews must continue thus “ scattered into all nations, *until* the opportunities or seasons of the Gentiles be filled up, or completely made up ; which was not done in Paul’s time,<sup>z</sup> since it is there added, “ when the fulness of the “ Gentiles shall come in, *all Israel shall be saved* by a deliverer “ that shall come out of Sion, turning away ungodliness from Jacob, according to covenant.” And as this is no opportune business for the ultimate judgement, so it hath not had its opportunity hitherto to be fulfilled upon earth ; as is now apparent in the non-conversion of the Jews, and the non-preaching of the Gospel to all nations of the Gentiles, before discussed.

3. Observe lastly, that this “ trampling of Jerusalem by the Gentiles” is computed by the Holy Ghost<sup>a</sup> to continue 42 months, or 1260 days, (that is, *years*,) to commence from the time that Antichrist should have that same εξουσια ποιησαι (as some copies read it ; ) i.e. *power* or *authority to do*, or act as Antichrist—as Antichrist grown up to act. Or, εξουσια ποιησαι πολεμον (as other copies read) that is, *power* or *authority to make war*. Now if we take the former account ; viz. from his power to act or do ; this cannot well commence higher than from the

<sup>z</sup> Rom. xi, 25, 26.

<sup>a</sup> Rev. xi, 2, 3.

removing of him that “withheld and letted” the revealing of Antichrist;<sup>b</sup> i.e. the laying low of the Roman Emperor, A. D. 410, by Alaric king of the Goths taking and spoiling Rome, and exposing her by this weakening to future depredations by the Vandals, &c. And therefore the most learned Elias Reusnerus boldly takes from thence the beginning of the computation; in which case they are not expired till the year 1670. If we take the latter account, (viz. from the power of Antichrist *to make war*,) and fix the beginning thereof with Pope Hildebrand, alias Gregory the seventh, who was the first (saith Helvicus) “that excommunicated the emperor, and arrogated to himself the power of appointing and setting up the emperor, enfolding (as Reusner carries on the story) the Roman Empire in all manner of seditions and civil wars, &c.” then it will be far longer ere the 1260 years will be run out. For the said Hildebrand did not so ruffle in his power, till about the year of Christ 1070; to which if we add 1260, we make up a far larger reckoning than the former, and so much farther from fulfilling; whereas our context affirms, (v. 28,) that when that time of trampling shall be fulfilled, the Jews’ redemption draweth *nigh*.

LUKE xxii, 28—30.

“Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in *my* kingdom, and sit on thrones, judging the twelve tribes of *Israel*.”

In the first place let us not forget that ancient rule,—*we are not to depart from the letter, or proper sense of the Scripture, unless some evident necessity compel, and the truth of the Scripture seem to be endangered*. Now there is no such necessity lies upon this text, to recede from the literal sense thereof; whilst, on the other hand, there is a great importunity, if not necessity, incumbent on this Scripture, to understand it generally, according to the letter; for the following reasons.

1. Therein is promised, as a peculiar reward to them that had endured temptations with and for Christ, that he hath ap-

<sup>b</sup> 2 Thess. ii, 6, 7, 8.



pointed to them a kingdom ;"—yea, HIS kingdom, (v. 30,) with which, let the studious Reader diligently compare Rev. xi, 18 ; xx, 4. These *temptations* (or *tribulations*) all converts, that live to profess their godliness in life and conversation, do more or less undergo on *earth*;<sup>c</sup> and therefore it is here promised that they shall be *rewarded* on earth. If however there be no such estate to be fulfilled upon earth, but only a state of glory in the supremest heaven, then all the elect dying in their infancy (to whom also the kingdom of heaven belongs,<sup>d</sup>) who never endured any temptations, &c. shall have as much privilege, as those that have endured most and longest in temptations : which seems contrary to the text.

2. Christ appoints unto them a kingdom, "as his Father appointed unto him a kingdom : " but the Father appointed unto Christ no kingdom in ultimate glory, in the supremest heavens, (which, as on all hands it is agreed, follows the ultimate judgement,) for then Christ lays down his rule.<sup>e</sup> And it is most improper to say, that the *members* (the saints) reign, when the *head* doth not reign. Besides, *reigning* in a kingdom implies, that some are *subjects* to them in that kingdom, being brought under subjection to them ; but in the highest heaven there is nothing made subject to them. If the angels' ministration be not at an end when the Church is perfected in glory, yet they are said only to be servants for the Church, and not subject under the Church, at their command ; being subject under Christ alone.<sup>f</sup> But if Christ, according to 1 Cor. xv, 24, 28, doth then lay down all his power and authority, we cannot understand how the service of angels should be thence-forward continued ; but in the glorious estate on earth the saints have all the creatures, and men that truly believe not, subject to them. As for the spiritual kingdom of Christ, believers were in that in all past ages, and therefore that could not be the meaning of this promise. Besides, the spiritual kingdom of Christ is the *kingdom of PATIENCE*, (as St. John often intimates,) where the saints endure those very *temptations* Christ mentions ; and therefore it cannot signify the kingdom which Christ promises as a *reward* of that patience.

<sup>c</sup> Acts xiv, 22.    <sup>d</sup> Mark x, 14.    <sup>e</sup> 1 Cor. xv, 24, 28.    <sup>f</sup> Heb. i, 6, 13, 14.

3. Eating and drinking are unsuitable expressions to signify supernal, eternal, ultimate glory, but very suitable to express Christ's glorious kingdom on earth yet to come; as we shall presently show.

4. By the order of the words the saints must first be in the kingdom, and then sit on thrones and judge the tribes of Israel. But in the spiritual kingdom of Christ they had not so done; nor doth Christ's speech relate to past, but future.

#### ACTS i, 6, 7.

"When they were come together they asked of him, saying, 'Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know (or as it is in the Greek, it is not *of* you to know) the times or the seasons, which the Father hath put in his own power.'"

1. Though Christ's spiritual kingdom, in the height of it by John, and by Christ's own ministry, had now been in being four years past before the putting of the question in the text; yet the apostles expected *another* kingdom, in which also *Israel* should be restored, and have the authority.

2. Note further, that Christ doth not deny the *thing*, but only the *time* of manifesting of it; (even as he speaks in the present tense,—it *is* not,—not it *shall* not;) and therefore the apostles then present, were not by this beaten off from expecting it, but rather went on preaching it.<sup>g</sup> Yea, in process of time, Christ did fully reveal to John the Apostle the *thing* and the *time* thereof.

3. Lastly, if Christ had here meant either his spiritual kingdom, or the kingdom of ultimate glory, he would not have been shy to declare those unto them; having been always free to preach and manifest them to all his disciples.<sup>h</sup>

#### ROMANS xi, 25—27.

"For I would not brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceit;) that blindness in part is happened to Israel, until the fulness of

<sup>g</sup> Acts iii, 21; 2 Pet. iii.

<sup>h</sup> See John xiv—xvii. and elsewhere.

‘ the Gentiles come in. And so all Israel shall be saved, as it “ is written, there shall come out of Zion the Deliverer, and “ shall turn away ungodliness from Jacob. For this is my “ covenant unto them, when I shall take away their sin.”

The Apostle would not have the Roman, or any other Gentile, christian ignorant, that blindness is happened to the Jews but in *part*, and for a time ; lest they should be wise in their own conceits ; that is, applaud themselves, and despise the poor Jews for their blindness touching the Messiah ; as most do, *most sinfully*, to this day.

The *Mystery* is, that after the time that this partial blindness is over, which is to period when the fulness of the Gentiles shall be converted and brought in, *all Israel* shall be saved ; according as it is written, Isaiah lix, 20 ; which place we have before opened. In this opinion Dr. Alsted and Dr. Prideaux concur with me. I have to observe further, that the salvation of which the Apostle speaks must be of “ *All Israel* ;” viz. of the *ten* tribes as well as of the *two* ; and it must be of the *generality* of all twelve that shall be surviving at the time of fulfilling this prophecy. The salvation of a few hundreds of Israel, or of the all of *Judah*, will not adequately answer to the comprehensive phrase of the text. But neither of these hath been yet fulfilled, as our eyes are witnesses.

2. This salvation of the all of Israel must be, when the *fulness of the Gentiles shall be brought in*. But we see not yet the *manner* or the *means* in any forwardness ;—the Gospel is not yet promulgated to many and mighty kingdoms of the Gentiles, as in the east and west Indies, or under the Turk, Persian, and Tartar ; much less hath the matter, the coming in of the fulness of the Gentiles, been fulfilled : on the contrary, Antichrist, both eastern and western is yet standing, and standing in the way stiffly to oppose the salvation of the fulness of Jews and Gentiles ; he being upheld by the kings, and potentates, and powers of the earth, who hereafter shall hate and ruin him.<sup>r</sup>

3. The *FULNESS* of the Gentiles, and the *ALL of Israel*, must meet in effectual conversion, and centre into a blessed union with the universal visible Church. For this text, “ That there shall come out of Zion a deliverer, &c.” must be fulfilled accord-

<sup>r</sup> Rev. xvii. 16.

ing to *God's ancient covenant*. Now we have abundantly heard the prophets made very plain to us, touching the *Deliverer*, and the future integration and incorporation of Jews and Gentiles into one visible Church; and touching the covenant of God with the patriarchs respecting the matter, manner, and measure of their deliverance; and therefore neither is this fulfilled to this present day.

1 *Corinthians* xv, 22—28.

“ For as in Adam all die, even so in Christ shall all be made  
 “ alive. But every man in his own order; Christ the first fruits,  
 “ afterwards they that are Christ’s at his coming. Then cometh  
 “ the end, when he shall have delivered up the kingdom to God,  
 “ even the Father; when he shall have put down all rule, and all  
 “ authority and power. For he must reign till he hath put all  
 “ enemies under his feet. The last enemy that shall be destroyed  
 “ is death: for he hath put all things under his feet. But when  
 “ he saith all things are put under him, it is manifest that He is  
 “ excepted which did put all things under him. And when all  
 “ things shall be subdued unto him, then shall the Son also him-  
 “ self be subject unto Him that put all things under him, that  
 “ God may be all in all.”

I have so largely commented on these words, for explication of the cx.th Psalm, that I have no need to enlarge now: I only note, that the last clauses must be warily understood with this distinction; viz. that the destruction of *death*, as an enemy to the saints and to Christ’s visible kingdom on earth, is the *beginning and restoration* to Christ’s and the saints’ reigning in that kingdom. For that kingdom, and the thousand years of glory, begin with the resurrection of the deceased saints.<sup>s</sup> But the putting *an end to death*, in the raising of the wicked for the ultimate general judgement, that it may no longer be an enemy to God’s ultimate design of punishing the said wicked in body and soul, is indeed the *end*, or *period*, of Christ’s reigning.<sup>t</sup>

Secondly, Paul’s words clearly prove, that the reign of Christ, as man, doth neither begin *before* his second coming, nor extend itself *beyond* the last resurrection; and therefore cannot, with-

<sup>s</sup> Rev. xi, 11, 12, &c. and Rev. xx, 4, 5.

<sup>t</sup> Rev. xx, 12.



out a palpable contradiction, be taken for the time when he shall give up his kingdom to his Father ; or for the time that now is ; betwixt which and his kingdom our Saviour hath put an irreconcilable distinction, calling this, not the time of a kingdom, but “ *a time of temptation.*” And if Christ shall reign till then, and then give up his kingdom to his Father, the saints, who are found alive at his coming, shall be *excluded* from his kingdom ; but if his reign begins not till his second coming, then the quick and dead shall both reign together.

The words—“ *After they that are Christ’s,*”—intimate some distance of time between the resurrection of *them in Christ*, and other men ; or else it had been easy for the Apostle to have said, *they that are dead*, or *they that are in the grave*. And if there shall be a precedency of time, then no doubt it shall be such a precedency, as may bring some advantage and honor to the saints ; and therefore not of a few hours, or days, but of a more notable continuance of many years.

Finally I observe, that the Apostle in this text hints to us three physical resurrections. *First*, the resurrection of Christ, which the Apostle saith is *past*, (v. 20,) and calls it (vv. 20, 23) the *first-fruits* of the saints’ resurrection, which is the *second* intimated. Then, *thirdly*, we have the resurrection of the wicked also, called *the end*, (v. 24,) which also follows the second at a distance (εἰτα) as the gleanings do the harvest. This succession is that which the Apostle calls (v. 23) “ *order,*”—each to rise in his own order. And it is a very distinct order : for as there have been now above 1600 years since Christ’s resurrection, and yet the saints are not risen ; so it will be a thousand years between the resurrection of the saints and the wicked, as St. John asserts, Rev. xx. And as, at the resurrection of the saints, *death*, as to them, shall be destroyed ; so at the resurrection of the wicked, *life* to them shall be destroyed ; their living being worse than death ; and therefore called “ *the second death,*” which shall have no power over the saints.

## 2 Corinthians iii, 15—18.

“ But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the

“ Lord, the vail shall be taken away. Now the Lord is  
 “ that Spirit, and where the Spirit of the Lord is, there is  
 “ liberty. But (or *truly*) we all with open face beholding, as  
 “ in a glass, the glory of the Lord, are changed into the same  
 “ image from glory to glory, even as by the Spirit of the Lord.”

In this text three things are evidently asserted concerning the Jews.

I. What their present *spiritual condition* was in Paul’s time ; viz. that “ even to that day, when Moses was read, the vail was upon their heart.” In verse 13 the Apostle had said, “ Moses did put a vail over his face, so that the children of Israel could not stedfastly look to the end of that which is abolished ;” according to Exod. xxxiii, 32, &c. So that hereby are signified *two* vails, the one typifying the other ; the former upon the thing beheld, the latter upon the beholders. Thus the Jews could not through Moses, representing the ministration of the levitical law, look unto Christ, representing the ministration of the Gospel : for (saith the Apostle,) first, there was a vail of material types, (viz. of blood, sacrificing, washing, &c.) covering and concealing the *shining* (that is the *spiritual meaning* and Gospel glory) of Moses’ law : and secondly, there was the carnal vail upon the hearts of the Jews ; so that their apprehension was terminated at that which was only sensible, not reaching to that which was spiritual. Thus Rom. ix, 31, 32, and xi, 25, assert, that the Jews “ attained not unto righteousness, because they sought it not by faith, (viz. not in Christ, the sense and sum of the levitical law,) but *as it were* by the works of the law ;” for by resting on the exterior and mere actings of levitical ceremonies, they turned them, (in their true intent and evangelical meaning) into works of the law. So if a man rest upon the *opus operatum*—the labor, and mere deed done—of the evangelical duty of *prayer, praise, &c* ; he makes those duties legal.

II. Secondly, we have what their *future spiritual condition shall be* at the time of their call ; viz. “ that when their heart is turned to the Lord, (i.e. *converted*,) the vail shall be taken away ;” to wit, *both vails*. First, the vail of Jewish worship, as it was taken away *de jure*, when the vail was rent at Christ’s Passion ; and *de facto*, as to the sacrificial part, at the destruction of the temple

by the Roman Titus ; so also it shall be taken away, as to the Jews esteem, in the whole Mosaical liturgy thereof. Secondly, the vail of sense over their hearts shall be taken away ; so that by the divine illumination of the Spirit they shall look beyond mere sense and carnal reason unto the spiritual meaning of the law ; viz. unto the Gospel and Christ Jesus, who is the Spirit thereof ; which is plainly expressed in the following words,—“ now the LORD is that Spirit.” For the word *Lord* in the New Testament oft signifies *Christ* ; and *Spirit* often signifies *spirituality*, and the spiritual sense and way of the Gospel, and the communication of the efficacy of the Spirit ; of which many instances might be given. It is added, “ Where the Spirit of the Lord is, there is liberty :” that is, when the Lord is spiritually in the heart, the Jews shall neither rely upon the letter, character, or outward acts of Judaical services, to which sense and carnal reason held them in a kind of bondage. The law indeed, whilst in force, obliged them to an actual performance of all the material levitical services ; but even then, it was their carnality, which held their apprehensions within those stunted bounds, that they could not look further. But where the Spirit of the Lord is in the heart by grace, there is a liberty of *apprehension* to look to the spirituality of all worship ; and a liberty of *action*, to act more with the inward graces, than with the labors of the body ; and a liberty of *confidence*, to rely upon the object, (viz. Christ held forth in the Gospel,) and not on the outward form of worship.

III. Next we have what *their estate both corporal and spiritual shall be* when the vail is taken away ;—viz. when “ WE ALL ” (both Jews and Gentiles) with open face, beholding as in a “ glass the glory of the Lord, are changed into the same image, “ from glory to glory, even as by the Spirit of the Lord.” The verse is not to begin with ‘ *but*,’ as in antithesis to that before ; but with *and*, as in addition or further degree of attainment. So the Greek *ἡμεῖς δὲ* well bears, and so the sense requires : for there was never yet an “ *all* ” of *Jews* so beholding, and so transformed ; nor were the converted Gentiles yet so glorified with that divine *metamorphosis*. The Jews must not be excluded, because the Apostle, himself a Jew, speaks in the first person plural—*we* : and the converted Gentiles must not be

excluded, because he writes these things to the *Corinthians*. Thus is this verse knit on to the former, rather as an illustration and amplification, than as an antithesis or opposition to the former verse. It is true, this last verse is part of an antithesis to the Jews' *blindness*, but not to their *spiritual sight and liberty*; for the plain sense of the whole may be thus paraphrased: "The poor Jews at present are generally blind-fold; but when they shall be converted the vail shall be taken away. Now the Lord is that Spirit, and wherever he is in any of our hearts, whether we be Jews or Gentiles, there is liberty, &c. so that we do see Jesus Christ. And, (or *furthermore*,) we all with open face, beholding as in a glass, the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord, or, (as the Greek and the margin assert,) even as by the Lord the Spirit."

Now as the two former verses are not yet fulfilled to the Jews, as to their conversion; so neither is this last to Jews or Gentiles, though converted, as to that *transformation* here expressed: for this must be at the *great restoration*; to which this text hath, as I conceive, a special eye. This is evident, first, from the *context*. For the whole preceding discourse of the Apostle is concerning the general call of the Jews, from under the universal vailing that was upon them; mentioning the *liberty* they should attain to; which "liberty" is a word so comprehensive, that it is used by the Apostle in Rom. viii, 21, to describe that great state, the *restitution of all things*.

Secondly, the *substance* of the text evinces it; which, though it includes conversion and sanctification by way of a necessary supposition, yet transcends higher into a large prospect of the great restoration. For, 1st, there is a great emphasis in the words "*we all*." For as the Apostle, in Rom. xi, 26, having said, "Blindness in part is happened to Israel," concludes, with "But *all* Israel shall be saved;" so here, having said "The children of Israel could not stedfastly look to the end of that which is abolished," now he asserts, "But we *all* with open face beholding the glory of the Lord are changed, &c." For although the word to *behold* be in the present tense, yet it is in a participle (καταπτρίζομενοι) "*beholding*;" noting a continuance of time and action, and so in effect signifies a future: even as



in common we may say, “ We are *now* miserable, but *dying* in the Lord we are happy.”

2dly, the Greek for “ beholding as in a glass,” *κατυπτριζομενοι*, is but one word. The Apostle intends such a glass as shall afford *an open clear sight*; as the next words, “ with open face,” evince; as also the *use* of the word, which signifies the apprehending a thing with a full imagination. Should we pursue the metaphor under the notion of a *looking glass*, (which is most ancient, and according to the proper idiom of the word,) it would brighten and not obscure the state the Apostle means. For a looking-glass supposes the object reflected to be near, represents it more plainly, and causes any glorious object (such as the sun, fire, &c.) to give forth its radiation upon us with a sparkling glare; all which notably suits to set forth Christ’s presence, and our extraordinary beholding him, in the time of the glory of the Church on earth. We cannot see the Deity immediately; but we shall then behold that Sun of the godhead,<sup>u</sup> in the glorious body of Christ, as in a chrystal lantern. If Moses’ face so shone, by his standing forty days and nights under the beams of a vision of God;<sup>v</sup> how much more gloriously shall the body of Christ radiate, not only by his presence with God in the utmost glory ever since his ascension, but principally by his hypostatical union with God himself; the time being then fully come for him to radiate!<sup>w</sup> If Stephen’s elevated soul, through the operation of God, saw, when on earth, the Son of God in heaven, standing at God’s right hand, and Stephen’s face appeared like the face of an angel;<sup>x</sup> how gloriously shall Christ shine, and *we* be irradiated into a glorious aspect, or transformation into glory, at the time we contend for! At present “ we see *darkly*” through the glass of material ordinances, and the dim eyes of imperfect and mixt graces;<sup>y</sup> though, in comparison of Moses veiled, God may be said now to shine upon our *hearts* in the *face* of Christ:<sup>z</sup> but hereafter, God will shine forth most gloriously through the *whole person* of Christ, upon *our whole persons*, so that we shall be *like him in glory*,<sup>a</sup> and we shall “ know as we are known.”<sup>b</sup> The transfiguration of Christ on the mount, was a *preface*, as it were, or earnest, how glorious it shall be; so shining on Moses

<sup>u</sup> Ps. lxxxiv, 11.  
<sup>y</sup> 1 Cor. xiii, 12.

<sup>v</sup> Exod. xxxiv, 29.  
<sup>z</sup> 2 Cor. iv, 6.

<sup>w</sup> Mal. iv, 2.  
<sup>a</sup> Phil. iii, 21.

<sup>x</sup> Acts vi, & vii.  
<sup>b</sup> 1 Cor. xiii, 12.

and Elijah, that they too were irradiated.<sup>c</sup> But it was only a glimpse or prelude of his glory then seen ; and by three persons only, who were not then themselves changed : though it is thought that some glory still remained in the aspect of Christ when he descended from the mount ; for the people, it is said, were “ greatly amazed when they beheld him,”<sup>d</sup> But *all* are hereafter to see him ; and all are to be “ *changed into the same image* ;” agreeably with 1 Cor. xv, 49—52. “ For as we have borne the image of the earthly Adam, we shall also bear the image of the heavenly Adam,” &c. What a wonderful and efficacious beholding, which shall transform the embryo of the new creature, conceived in the womb of the soul, into the glorious image of Christ, by beholding him in his glory in this state on earth ! The divine plants of God, in this new paradise on earth, shall so see the Sun of righteousness, that they shall blossom, and flower, and fructify into like colors, stripes, and rays, as are in that sun.

3dly, We must be changed into the same image “ from glory to glory ;” which must signify more than a process from one degree of grace to another (as intended in Psalm lxxxiv, “ from *strength* to strength ;” and Rom. i, 17, “ from *faith* to faith ;”) for though that be the beginning touched upon in verses 16, 17 ; yet here the Apostle drives at the *acme*,—the exaltation of a saint to his height. There is also a difference in the *cause* : in the last clause it is “ By the Lord the Spirit ;” but the former is by the Spirit of the Lord : whereby is plainly held forth, that, whereas our inward glory of sanctification is from the inward power of the Spirit of the Lord, our personal glory of soul and body, at the said coming of Christ, is from his personal presence, transcendently and efficaciously radiating on our persons to a change, and filling the earth with the beams of his glory.

*Philippians* ii, 9—11.

“ Wherefore God hath highly exalted Him, (Christ) and  
 “ given Him a name above every name ; that at the name  
 “ of JESUS every knee shall bow, of things in heaven, and things  
 “ in the earth, and things under the earth ; and that every

<sup>c</sup> Matt. xvii.

<sup>d</sup> Mark ix, 15.

“ tongue should confess, that JESUS CHRIST is LORD, to the  
“ glory of God the Father.”

We have touched this place before, when opening Isa. xlv, 14. We now only notice from it, First, that “ All things *on earth*” do not at present *submit* or bow the knee to Christ ; but, on the contrary, most things are openly against Him : so that, as the Apostle saith, “ We see not yet all things under him ;”<sup>e</sup> and again the Apostle saith, that he still sits in heaven, “ *expecting* till his enemies be made his footstool.”<sup>f</sup> Secondly, “ all things under the earth,” (viz. the infernal spirits) are not universally and actually subject to him ; that is, they are yet permitted of God to act against Christ’s kingdom. But they will be made universally and actually to forbear opposing Christ’s kingdom, when the seventh vial is “ poured out upon the *air* ;”<sup>g</sup>—that is, upon the *prince* of the air, (the devil)<sup>h</sup> and on his retinue,—and Christ shall bind him for a thousand years, &c.<sup>i</sup> Thirdly, much less to this day doth “ every tongue,” or the generality of all tongues, “ confess that Jesus Christ is Lord, *to the glory of God the Father* ;” for most either do not name him, or name him profanely, or blaspheme him. Fourthly, St. Paul tells us in another place,<sup>k</sup> that this bowing to Christ is not fulfilled till Christ shall sit in judicature on his seat of judgement ; and which begins not till the first resurrection.<sup>1</sup>

*Revelation ii, 25—28.*

“ Hold fast till I come. And he that over-cometh, and  
“ keepeth my works unto the end, to him will I give power  
“ over the nations. And he shall rule them with a rod of Iron ;  
“ as the vessels of a potter shall they be broken to shivers ; even  
“ as I have received of my Father. And I will give him the  
“ morning star.”

Though in our last Translation the former part of verse 27 (and he shall rule them with a rod of iron) is read in a parenthesis, yet it is not so in the Greek edition of Stephanus, nor in Beza’s Greek or Latin, nor in our former English translation. The continued speech in the *third* person throughout verses 25, 26, and former

<sup>e</sup> Heb. ii, 8.

<sup>f</sup> Heb. x, 13.

<sup>g</sup> Rev. xvi, 17.

<sup>h</sup> Ephes. ii, 2.

<sup>i</sup> Rev. xx, 1, 2.  
Rev. xi, 15—18.

<sup>k</sup> Rom. xiv, 10, 11.

<sup>1</sup> Compare Rev. xx, 4, with

part of verse 27, and the distinguishing transition to the first person at the latter part of verse 27, makes it plain, that these promises are made to the believer that “ keeps Christ’s works to the end ;” even as Christ goes on in verse 28 to promise him, —and I will give him the morning star.” So that it is the same believer, that shall under Christ “ have power over the nations, and rule them with a rod of iron,” &c. and to whom Christ will give “ the morning star.” That perhaps which made our last translators put in the said parenthesis was, the agreement of the words they included with those of Ps. ii, 9, (quoted by them in the margin) spoken of Christ. But it is a sure rule, *subordinata non esse contraria* ; and also, *qui facit per alium, facit per se*. If Christ *by his saints* overpowers the nations, and rules them with a rod of iron, Christ *himself* overpowers the nations, and rules them with a rod of iron. That which the carpenter worketh with his tools, the carpenter is accounted to work, or do. In this respect it is said in Dan. vii, 13, 14, that the kingdom which is to succeed the four monarchies is given to *Christ*, though at verses 22 and 27 it is said to be given to the *saints*.

The sense of these words is obvious, especially if we bear in mind what hath been given by way of explication on Psalm ii, and on 2 Peter i, 19. Suitably our new Annotations confess ; “ that ‘ hold fast *till I come*’ signifies, till Christ’s *second* coming, “ *general, or special*. ‘ Power over the nations,’ signifies to *join* “ *with Christ in judging the nations*, &c. And ‘ giving the morning star’ signifies Christ’s giving the *full fruition of himself*.”

It is equally obvious, that these words have never yet been fulfilled. Instead of the saints having *corporal* power over the nations, (which the *iron sceptre* signifies,) the nations break the saints and churches. And Christ’s giving “ the morning star,” can only mean the appearance of Christ again,—especially to the *Jews*, according to 2 Peter i, 19 before expounded. For as the converted Gentiles, spiritually considered, are said to be, not in the night, but in the day ;<sup>m</sup> the unconverted Jews are in the night, and in the dark ;<sup>n</sup> therefore this morning star (the sun-rising, Mal. iv, 2,) must of necessity signify Christ’s personal appearance : which Christ hath not yet fulfilled to this day.

<sup>m</sup> 1 Thess. v. 5.      <sup>n</sup> Rom. xi. 25.



*Revelation iii, 21.*

“ To him that overcometh will I grant to sit with me in my throne ; even as I also overcame, and am set down with my Father in his throne.”

What can we make of this text, unless we understand the saints that persevere to the end *reigning with Christ on earth*?—As it is afterwards expressed by them ; “ Thou hast made us unto our God, kings and priests, and we shall *reign on the earth*.”<sup>o</sup> On which our new Annotations confess ; “ that this may signify “ the *prosperous times of the Church under christian kings and emperors*, Dan. vii, 27, and Ps. xxxvii, 11—‘ For the meek shall inherit the earth ;’ and Matt. v, 5, ‘ Blessed are the meek, for they shall inherit the earth.’” This must signify a state to come ; for not only is the expression in the future tense, but experience shows us, that in past times the meek have not *inherited* the earth, but have been sorely disturbed and distressed in it.

Further, it is granted here by Christ himself, (which is deeply to be considered,) that, as the God-Man, he hath not hitherto sat upon his *own* throne, but upon his *Father’s* throne. The highest heaven of glory is apparently the Father’s throne, as it is often expressed in the Old Testament ;<sup>p</sup> and there Christ is now :<sup>q</sup> but the time is to come when Christ must have a throne of his own, on which, together with him, those that overcome shall sit.

*Revelation, Chapters xviii, xix.*

Note first Chapter xviii, 2—“ Babylon is fallen, is fallen :” for whether we understand *new* Babylon, figuratively so called, viz. Rome ; or old Babylon, properly so named ; neither of them have so fallen, as is described in the following verses of this chapter. Nor are verses 4 and 6 yet fulfilled, wherein the people of God are commanded, saying, “ Reward her, even as she rewarded you, and double unto her double ; according to her works, and the cup which she hath filled, fill to her double ;” for *the people of God* have not yet rewarded either old or new Babylon *at all*, but “ she glorifies herself, and lives deliciously ;”

<sup>o</sup> Rev. v. 10.    <sup>p</sup> Ps. xli. 4 ; Isa. lxvi. 1, &c.    <sup>q</sup> Col. iii. 1.

(v. 7) yea, and oppresseth the people of God. Nor is verse 8 yet fulfilled; that her plagues have come in one day, viz. "death, and mourning, and famine, and utter burning." Nor verse 9, "that the kings of the earth, that have committed " (*spiritual*) fornication, and lived deliciously with her, shall " bewail her, and lament for her, seeing the smoke of her " burning;" for generally they rejoice with her, and for the glory which she has at this day. Nor verses 11—19, viz. " the *mourning* of the merchants over her destruction;" neither verse 20, the *rejoicing* of the holy apostles and prophets over it, mentioned again also in the first seven verses of the nineteenth chapter. In which last passage, the coupling with the judgement on the great Whore the declaration, that " the marriage of the Lamb is come, and his wife hath made herself ready," clearly relates to the first resurrection, wherein all the saints, rise; so that the ruin of Babylon, and the raising of the saints, immediately concur with the sorrow of the one, and the triumph of the other. Once more, from the eighth verse of the nineteenth chapter to the end of the chapter is not fulfilled; viz. of the glory of the Church, of the glorious appearance of Christ, and of the corporal destruction of all whatsoever that take part against him and his Church.

But these things, as sure as Christ is "the Truth" and the "Faithful Witness," must be fulfilled, and before the ultimate general judgement; for after that Christ lays down "all rule, and all authority and power," &c. as so often has been observed.

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## CHAPTER IV.

THE PERSONAL APPEARING OF CHRIST TO HIS  
CHURCH AT HER RESTAURATION ON EARTH.

It appears to be of so much importance to shew, that the Lord Christ will personally appear, at least *in the clouds*, at the time of the Restauration of his Church and at the beginning of the Millennium, that though it has been plainly expressed in some places already handled, and may be gathered from most of them, it will be useful to treat of this point in a distinct chapter.

Our position therefore will contain these two particulars :  
I. That Christ shall then at least *appear* visibly in person, more or less. II. That the saints under him shall sensibly, and properly, reign over the whole earth. In order to establish these we shall bring forward a few different passages of Scripture ; not in the order in which they occur, but so placed, as that they may best throw light on one another.

*Zechariah* xii, 10.

“ And I will pour out upon the house of David, and upon  
“ the inhabitants of Jerusalem, the spirit of grace and supplica-  
“ tion, and *they shall look on him whom they have pierced* ; and  
“ they shall mourn for him (or concerning him) as one mourn-  
“ eth for his only son ; and shall be in bitterness for him, as  
“ one that is in bitterness for his first-born.”

It is evident from John xix, 37, (where this place is quoted,) as also from Acts ii, that there was a handful of *first-fruits* (so called Rom. xi, 16,) that truly then mourned for him whom they had pierced. Acts ii. likewise shews, that there was also some effusion of the Spirit ; but that again (accord-

ing to Romans viii, 23) was plainly but a *first-fruits*. For as the prophecies of the Old Testament concerning Christ and his kingdom are exceeding comprehensive and extensive ; so (as Calvin observes,) the fulfilling of them is progressive and successive in all ages to the last end of all. This small number of mourners cannot, in my apprehension, complete and make up an answerable fulfilling of that which was promised to the *inhabitants of Jerusalem* in general, and their several families of “ David, Nathan, Levi, Shimei,” and “ *all the families that remain,*” as they are expressly named in verses 12—14 of this chapter.

Those that would avoid the force of this text for the point of Christ’s personal appearing at the great future restauration, must of necessity make it relate, either to the time of Christ’s passion, or to the time of the last judgement ; but to neither of them will it *fully* answer.

It will not fully suit the time of Christ’s passion for these reasons : First, this looking on Christ, “ whom they pierced,” is to be at “ **THAT DAY,**”—that notable day, when (saith the Lord) “ I will make the governor of Judah like a hearth of “ fire among the wood, and like a torch of fire in a sheaf, and “ they shall devour all the people round about, &c. and Jerusalem shall be inhabited again, in her own place, &c. The “ Lord also shall save the tents of Judah, &c.” “ **IN THAT “ DAY** shall the Lord defend the inhabitants of Jerusalem ; and “ he that is feeble among them **AT THAT DAY** shall be as David ; “ and the house of David shall be as **ELOHIM** (*potentates*) and “ as the **ANGEL** of God.” “ And it shall come to pass at **THAT “ DAY,** that I will seek to destroy all the nations that come “ against Jerusalem.” Now surely nothing of all this took place at the time of Christ’s passion ! The Romans then possessed Jerusalem in subjection, and shortly after it was destroyed, and has been trampled under foot by the Gentiles ever since. Secondly, we read not that *then* they had any such public and solemn humiliation, of “ families mourning apart, or jointly, as they did at Hadadrimmon in the valley of Megiddon, for good king Josiah’s death ;” and those are the platforms of their mourning, according to verses 11—14.

Next, this circumstance will not suit the ultimate general judge-



ment, for these reasons ; First, that would be a late and unlikely time of repentance, and of pouring out the Spirit of grace and supplication. Secondly, that is no time of *mourning*, but of *joy* to the saints. Thirdly, the mourning of the wicked (and they will indeed generally mourn at that time) will not be a mourning out of love to Christ, (as “one mourning for his only son,” or for his “first-born,”) but a graceless wailing and despairing.

The likeliest time therefore to make out the true and full meaning of this text is, the period of the general call and conversion of the Jews yet to come ; as will more plainly appear from the next section, which is another quotation of this same place.

*Revelation i, 7.*

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen.”

The context evinces, that this is spoken of Christ, and as adorned with such titles and exploits as are most congruous to our position; being him who is “the first begotten of *the dead*, and the *prince of the kings of the earth*;—him that “loved us, &c. and hath made us *kings and priests* unto God, “and his Father;—to him be *glory and dominion* for ever and ever, “Amen. Behold HE COMETH with clouds, &c.”—So that he must yet *come*, to make good all these things to the saints, and to manifest yet more his own *glory and dominion*. What can be plainer than that this verse 7 is a quotation of Zech. xii, 10, nearly in the same main phrase and words, only with more of explanation and illustration?

It is still more evident, that the *coming* here named cannot be meant of Christ’s first coming in the flesh, because it is prophesied so many years after his ascension: it must relate to that coming, spoken of Acts i, 11,—“This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven;”—spoken when the “*cloud* received him.” His disciples had just asked of him “whether at that time he would restore the kingdom to Israel;” and he left his angels to give them this answer.

Every word almost of this text intimates, that this coming is meant of a time after his ascension, and yet before the ultimate day of doom. "Behold! He cometh"—implies a future thing, now, after his ascension; and some *eminent* coming. "He cometh *with clouds*," that is, *in* the clouds; as the Greeks in the same manner say, *a man WITH armour*, for *a man IN armour*. The meaning doubtless is, that this coming of Christ shall not be so obscure as at his incarnation, or as his coming among the disciples after his resurrection; but he shall come conspicuous and gloriously visible to all upon the earth. His people *now* see him with the eye of *faith*; but they do not behold him *visibly*:<sup>r</sup> then however "*every eye* shall see him:" which must needs signify more than a sight by faith: for faith and sight are so distinct, that the Apostle makes them opposite.<sup>s</sup> It is questionable, whether every eye, that is said here to see him, shall first see him by faith: for *every eye* must see him, and *all kindreds of the earth* shall mourn. Surely his enemies, whom he destroys at his coming, shall not see him by faith!

"Even so, amen."—John did certainly see Christ by faith; and yet he prays for that sight of him in the clouds, and raises up his faith with a hearty *Amen*.

On the other hand this text cannot be understood of the ultimate day of judgement: First, because it is the same with Zech. i, 10; and therefore the same reasons prevail, which are noticed under that head. Secondly, because this is set here, as the main and general proposition to the Book of the Revelation; of which the subject therefore is, to set forth Christ *to come*, and set up his Church into a most glorious estate on earth, before the day of judgement, (as we have seen abundantly,) and to make her reign with him on earth. Thirdly, it were very incongruous for John, in the last clause of verse 6, to applaud Christ's *dominion* as to continue *for ever*, (that is, while times and ages last, as the Greek imports,) and in the first clause of the next verse to say, he cometh to make an *end* of his dominion. For the ultimate day of judgement is the last act of Christ's dominion; which he then lays down, that God may be all in all.<sup>t</sup>

Thus then observe, that Zechariah and John both prophesied in the aforesaid places of one and the same personal appearance

<sup>r</sup> 1 Pet. i, 8.

<sup>s</sup> 2 Cor. v, 7, and Heb. xi.

<sup>t</sup> 1 Cor. xv. 24, 28.

of Christ. This, from the whole tenor and time of the vision to John, must be subsequent to his ascension : but it cannot be understood of the ultimate general judgement, because they both speak of his *pouring out grace on, and giving repentance to, the families of the Jews*, and of his *dominion, to continue thence for many ages*. Therefore the said visible appearance of Christ is yet to be *before* the ultimate day of judgement.

*Matthew xxiv, 30.*

“ And then shall appear the sign of the Son of Man in heaven ;  
 “ and then shall *all the tribes of the earth mourn*, and they shall  
 “ see the Son of man coming in the clouds of heaven with power,  
 “ and great glory.”

Observe distinctly every clause and word. 1st, “ Then shall appear *the sign of the Son of Man* ;” that is, the Son of Man shall appear for a sign that great things are at hand ; as it follows, “ they shall *see the Son of Man, &c.*” 2nd, “ The sign of the Son of Man *in heaven* :” he was before in the highest *third* heaven, but now in the lowest *first* heaven, namely of the “ *clouds*,” as it also follows in this verse. 3rd, And then shall all the *tribes of the earth* (intimating Jews as well as Gentiles) *mourn* :” Why ?—They shall see the Son of Man ; that is, *as man*. And how mourn ?—Doubtless, according to Zechariah and John, the Jews with godly repentance ; and his obstinate enemies with desperation for the ruin that is coming upon them. 4th, “ Coming *in* the clouds,” or *upon* the clouds : from which John’s meaning is proved when he said, Christ should come “ *with clouds*.”

Now Christ spake this *before* his ascension and going away above the clouds, and *after* he had come in the flesh. Therefore it must needs be fulfilled after he hath so ascended above the clouds ; for then, and not till then, will it be rightly said and properly fulfilled, that he comes in the clouds.

Nor can this coming and appearance in the clouds be here understood of the ultimate day of judgement, because of that which Christ afterwards affirmeth, “ Verily I say unto you, *this generation* shall not pass till *all these things* be fulfilled.” (v. 34.) And then he seals and binds it up in the next verse, viz. “ *heaven*

*and earth shall pass away*, but my words (and particularly those words foregoing) shall not pass away." Thus *heaven and earth* shall pass at Christ's coming, (that is in quality, not in substance, saith *Æcumenius*) for there shall be "a new heaven, and a new earth;"<sup>u</sup> but Christ's word concerning that *generation* and the things spoken of should not pass. The Greek is "*pass away*," it being the same word as is rendered *pass away* in reference to the heaven.

But the difficulty is in the words, "*this generation*." Some would fain refer these words to the time of the destruction of the temple of Jerusalem, adverted to in verse 2; but though that verse might have been then fulfilled, yet little reason is there from thence to infer, that therefore "*all things*, spoken by Christ from verse 3 to verse 34, were then fulfilled. Christ in verse 3, is put upon speaking to *three distinct things*: viz. 1st, of the time, when those things, (viz. the destruction of the temple and city of Jerusalem) shall be;—2nd, of the *sign of his coming*;—*and*, (mark the "*and*," ) 3rd, of the *end* of the world. These are the "*all things*" Christ speaks of, at the fulfilling of which he himself will appear in the clouds. But at the destruction of the temple Christ did not visibly appear in the clouds; nor did he then "send his angels with a great sound of a trumpet to gather his elect from the four winds," as he promises, verse 31. Therefore the words, "This generation shall not pass away, &c." must signify, that whereas many other nations have passed away, and been extinguished, leaving behind neither name, nor thing to keep up their remembrance; this nation of the Jews shall *not* be so extinguished, or annihilated, but shall continue a distinct nation, at least in note and name, till all these things be fulfilled. For as Christ saith after, my word shall not pass away, (that is, *change*, as the heavens and the earth shall pass away, or be changed, when that great reformation shall come;) so the *nation* of the Jews shall not pass away to be changed into another people, or so drowned among many others as to extinguish their name and genealogies: but (as to this day, so from hence forward till that *great time*,) their name, kindred, and habitations shall be distinctly known,—at least of all them that are of their own blood.

<sup>u</sup> As Isaiah lxxv; 2 Peter iii;—Rev. xxi.



*This* cannot be deferred to the last judgement, because of this reason also ; that a little before this mention of *all things* to be fulfilled to the *nation* of the Jews before they pass away, Christ saith, that as, by the fig tree's tender branch putting forth leaves, we may know that summer is nigh ; so, when we see all these things come to pass, we may discern that the summer of the great restoration of the elect and of all things for their use, like the world in summer, is at hand. And further, in verses 46, 47, he intimates, that the time he speaks of is not the utmost last judgement, but of a glorious previous time on earth ; viz. " Blessed is that servant whom his Lord, when he *cometh*, shall " find so doing : verily, I say unto you, he shall make him ruler " over all his goods : (the Greek is, *shall set him over all that he " hath :*") which suits far better to the saint's reign on earth, than to any thing of their condition at the last judgement, when Christ lays down his own rule and power, and therefore gives no power of rule to his people.

Upon the words, "this generation shall not pass," let me observe that thus far Pareus and others are of our mind. He says, " That " though others understand by *generation* the whole world, yet " it better pleaseth me to understand the *Jewish nation*, as the " generation upon whom these things shall be fulfilled. Matthew " xxiv, 2. Therefore the *nation* shall not pass, but continue " scattered, till the end of ages, when they shall experimentally " find the truth of Christ's predictions, though at present they " do not believe."

## 2 *Thessalonians*, ii, 1—9.

" Now I beseech you brethren, by the coming of our Lord " Jesus Christ, and by our gathering together unto him, that ye " be not soon shaken in mind, as that the day of Christ is at " hand. Let no man deceive you ; &c. for that day shall not " come except there come a falling away first, and that *man of " sin* be revealed, the *son of perdition*, who opposeth and exalteth " himself above all that is called God ; &c. so that he, as God, " sitteth in the temple of God, shewing himself that he is God. " &c. And now ye know what withholdeth, that he might be " revealed in his time. For the mystery of iniquity doth

“ already work ; only he who now letteth, will let, till he be taken  
 “ out of the way. And then shall that *Wicked* be revealed,  
 “ whom the Lord shall consume with the Spirit of his mouth,  
 “ and shall destroy with the brightness of his coming.”

It would appear by this place, that soon after the ascension of Christ, there went abroad an expectation of his coming again before the ultimate day of judgement. This expectation probably began in the Apostles themselves, upon Christ’s discourse to them during forty days, from his resurrection to his ascension, touching the kingdom of God ; which moved them to ask him, “ Wilt thou at this time restore again the *kingdom to Israel* ?” For this kingdom Christ did not deny, but only then put them off, touching their knowing the *time* at present.<sup>v</sup> I say then, that when the Apostle wrote this, there was an opinion (though a mistake in it, as touching the proximity thereof) that Christ would come again before the ultimate day of judgement. For this text speaks not of the general destruction of the wicked world ; but of the destruction of *Antichrist* by the brightness of Christ’s coming ; whereby a way is made for the gathering of the Jews and Gentiles into one universal visible church, before the ultimate day of judgement, as we have so largely proved.

We need not I conceive prove, that *Antichrist* is meant in this text ; for it is granted by all. Nor is it material to dispute, whether the Pope or Turk be the Antichrist ; for Antichrist is the *body*, (viz. the race of them that effectually oppose Christ, as Christ,) and the Pope and Turk are the two main limbs, as we have shown before. Our text then saith, “ The Lord shall consume Antichrist with the Spirit of his mouth, and destroy him with the brightness of his coming :” and although these two master-limbs of Antichrist should not fall together, but the Pope shall be first bowed down, and the Turk be ruined after him, (perhaps at the end of the forty-five years of the Jews’ struggle with him,<sup>w</sup>) yet this text stands firm, that Antichrist must fall by the Spirit of Christ’s mouth, and by the brightness of his coming.

The Spirit of his mouth is his word, called in Isaiah xi, 4, “ The rod of his mouth,” and “ the breath of his lips,” with

<sup>v</sup> Acts i, 3, 6.

<sup>w</sup> See Dan xii. 12.

which he shall smite the earth and slay (עשׂר) THE WICKED ONE; and this for the settlement of his glorious kingdom of peace on earth, as the context of Isaiah xi evinces. With this word then Christ prefaces and perfects the ruin of Antichrist; that is, he first destroys him *morally*, and then *corporally*. He destroys him *morally* as he is *Ανομος*, the *lawless one*,—one who leaves God's word, and substitutes his own, (viz. alcoran, legends, traditions, &c.) and by it sets up blasphemy, idolatry, heresy, impiety, and tyranny over men's consciences. Christ's word discovers, confutes, and confounds. Secondly, Christ, by animating men, by the same Spirit in his word, to a corporal war against Antichrist, destroys him *physically*, that is with a *corporal* destruction. So it is emphatically set forth in Joel, iii, 9—17, inserted between two prophecies touching the glorious kingdom of Christ on earth; with which compare Rev. xvii, 16, Rev. xviii, and Rev. xix, 17, to the end. For, notwithstanding Christ shall have rendered the wickednesses of Antichrist odious to the generality of the world, and shall have dissected and cut them up by the roots with the sword of his mouth, so that they take not with enlightened men; yet Antichrist will still act as Antichrist, opposing Christ in the power of his gospel, the purity of his saints and worship, and the glory of his kingdom: and then, I say, shall Christ's word, the *sword of his mouth*, put the *sword of his hand* into the hands of his people;—i. e. the *rod of his mouth* shall become a *rod of iron* in his hand.\* And then as the prophet speaks, “The cities of Moab shall be destroyed.—Cursed “be he that doeth the work of the Lord deceitfully (or negligently,) and cursed be he that keepeth back his sword from “blood.” Thus, with this breath of his mouth, Christ prepares, or begins, the ruin of Antichrist. For the Greek is *αναλωσει*, that is,—“shall *waste* him,” as an estate is wasted;—or “*consume* him,” as a body by a consumption pines away.

But by “*the brightness of his coming*” Christ shall make a full end of Antichrist. *Καταργησει*, i. e. he shall *abolish* him, (as Beza renders it;) or shall *make him a nothing*, as the Greek word is often used. “By the brightness of Christ's coming,” would perhaps be more closely to the Greek (τῇ ἐπιφανείᾳ τῆς παρουσίας

\* Rev. xix, 15.

αυτου,) were it rendered “ by the manifest appearance of his coming.” Thus our last translators could find the way to render *επιφανεια*, *appearance*, in relation to Christ’s kingdom, in 2 Tim. iv, 1: “ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, *κατα την επιφανειαν αυτου και την βασειαν αυτου*, at, or according to “ his *appearing*, and his kingdom.” And also 1 Tim. vi, 14: “ Keep “ this commandment, &c. *μεχρι της επιφανειας του Κυριου ημων Ιησου Χριστου* until the *appearance* of our Lord Jesus Christ.” Suitably with this, it is our common phrase to call the day of the *appearance* of the star at Christ’s birth *Epiphany*. By all that we have said it is manifest, that as the first scene of the ruin of Antichrist is acted by the Spirit of Christ’s mouth, so the second is performed by the *appearance of his person*; just as in that quoted above from 2 Tim. iv, 1. First is his *appearance*, and then his *kingdom*: for Antichrist must be down, ere Christ shall fully have an apparent kingdom; and Christ must have his kingdom, before the ultimate day of judgment, for then he gives it up.

It is possible that the breath of Christ’s mouth will prevail sufficiently with Christendom, (as they call it;) and be effectual to excite them to pull down the Pope root and branch: but to the Jews, that to this day do not own the coming of Christ in the flesh, Christ must manifestly *appear*, at least in the *clouds*; and thereby they are stirred up as one man to set against the *Turk*, from whence proceeds his ruin.

Nor may any man put off what hath been said upon this text, by devolving it upon the ultimate day of judgment. There is a weighty consideration to the contrary: for then is the destruction of *all the wicked of the world*;† but our Apostle here speaks precisely of the distinct destruction of Antichrist *as Antichrist*; and therefore mentions him, and his brood, as a single man. In verse 3, he is called *ὁ ανθρωπος της αμαρτίας*, *the man of sin*; in the same verse *ὁ υιος της απολειας*, *the son of perdition*; verse 4, *ὁ αντικειμενος*, *that opposer*; verse 8, *ὁ ανομος*, *the lawless one*. Thus, as Antichrist is a distinct thing in precise notion from the openly wicked, so his destruction is dis-



tinct before the ultimate day of judgement. Otherwise the testimony of many chapters of the Book of Revelation is destroyed, wherein it is shewn that he falls before new Jerusalem is set up; and his fall is set forth as the cause that Christ reigns (at least in and by his saints) on earth a thousand years. So that the appearance of Christ, destroying Antichrist, is at the beginning of the thousand years.

*Matthew xxvi. 29.*

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom.”

Some may think this place is to be understood of Christ’s conversing with the disciples, after his resurrection: nevertheless, even Calvin, Marlorat, Grotius, &c. are against that exposition of it. Besides, it is not said in Luke xxiv, 42, 43, that Christ did *drink* with the disciples after his resurrection: eat with them he did, to shew the verity of his risen humanity; but it is not said he *drank*, as if he needed it either for concoction, or to allay some corporal passion of heat. Peter also says, touching himself and the rest of the apostles, “*We did eat and drink with him after he rose from the dead;*”<sup>z</sup> which may signify their more familiar society with him, according to Luke xiii, 26; “*We have eaten, and drank in thy presence:*” but it doth not assert *Christ’s* drinking. It is generally conceived that this cup was his last that he drank in this present world.\*

If any however will insist, that he did drink after his resurrection some sort of drink or other, let them duly consider the emphasis in this sentence: *οὐ μὴ πῖω ἀπ’ αὐτοῦ, I will by no means drink from henceforward ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου of this, this same, fruit (or kind) of the vine, until, &c.* So that beyond all dispute Christ will no more drink of THIS

<sup>z</sup> Acts x, 41,

\* Sumpto poculo, renunciat corporali potioni. *Theophyl. Enarrat. in loco.*

Quare non videtur hoc intelligendum de vino, quod una cum discipulis biberit Dominus post resurrectionem suam. Nam etsi per dies illos quadraginta, sese illis subinde ostendit, atque etiam cum iis edit, nulla tamen potus sit mentio. Nec moris erat apud Judæos bibere vinum in prandiis ac cænis quotidianis, sed tantum in solemnioribus conviviis. *Piscator, Schol. in loco.*

*kind*, until that day, when he shall drink it new with them, in his Father's kingdom : which emphasis *at THAT day*, with the distinction of his Father's kingdom, cannot relate to three days after ; Christ then being still in execution of his mediatorship, rising again for our justification, as he was delivered to death for our offences.<sup>a</sup> All which is further confirmed by the phrase *new* being in the adjective and not in the adverb : for he saith not, " I will drink it *newly*," but " I will drink it *new*;" which could not be within three days after, and in the winter time, (when there was need in Judea of a fire in the high priest's hall ;)<sup>b</sup> at which time there could not be any new wine. But at the thousand years all things are *made new*;<sup>c</sup> and the learned Grotius saith " The fruit of the vine is said to be *new*, the same as it is said *New Jerusalem* in the Apocalypse :"<sup>d</sup> and we know that Jerusalem is new (in St. John's sense) in the time of the thousand years, as appears by collating Rev. xxi. 1, with Rev. xx, 1, &c. The great Joach. Camerarius on this text approves of Theophylact's sense of the *new* wine, and thus recites it : " *New*, that is, saith Theophylact, after a new manner ; not in a vulgar or common, but in a new and singular way."<sup>e</sup> To which let me add what further Theophylact there adds ;—" Or else by " *new* understand a *new cup*, and the revelations of the mysteries " of God ; that is, in his second coming shall be revealed what " things are truly *new* ; such as we have not any where heard."<sup>f</sup> Piscator saith, " That ' the kingdom of his Father ' signifieth " that royal nuptial, whereat Abraham, Isaac, and Jacob, and " all the elect shall sit down together with Christ."<sup>g</sup> It is also said, Rev. xx, 4, of the saints, " that they lived and reigned with Christ a thousand years : " which agrees with Matt. xix, 28, " Ye which have followed me shall, in the regeneration, when " the Son of Man shall sit on the throne of his glory, sit also " upon twelve thrones, judging the twelve tribes of Israel :"<sup>\*</sup> where we have *the fruit of the vine new*, explained by *παλιγγενεσία* ; i.e. *another Genesis*, or creation of the world. And

<sup>a</sup> Rom. iv, 25.    <sup>b</sup> Luke xxiv, 55.    <sup>c</sup> 2 Pet. iii, 13 ; Isa. lxx, 17 ; Rev. xxi, 1, 4, 5.    <sup>d</sup> Grot. in Annot. in Matt. xxvi, 29.    <sup>e</sup> Camerar. Comm. in Matt. f Theoph. Enar. in Com.    <sup>g</sup> Piscator in loco, Schol.

\* So Theophilus points it, and saith, *Per regenerationem autem resurrectionem intellige*, which resurrection of all the elect defunct, is at the beginning of the thousand years.

(saith the Apostle,) this second *creation* is such, as that therein the creature itself, (the whole creation, as well as the election of believers,) shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God, &c.—That is, the creatures shall be delivered from the blasting curse brought on them by Adam's fall: viz. both from the vexation, wrong, and abuse they suffer by man's sinful use of them; as also from the vanity, weakness, and emptiness that is in them for fallen man's sake. Now this royal and nuptial banquet must be at that Wedding spoken of in Rev. xxi, 2, 9, and which, in its order, falls into the thousand years before mentioned, and follows the ruin of Babylon.

But some may object, that it is said in the text, Christ would drink the wine new in his *Father's* kingdom; and therefore this place is not so clear for *Christ's* kingdom. To this we answer two ways. First, that the kingdom may in this text be called his *Father's* kingdom, because the Father *gave it him*; according to Psalm ii, 8, at verse 6 of which Christ is consequently called *his King*; and the apostles pray to the Father, in the words of this Psalm, to maintain his Son in his kingdom.<sup>h</sup> So Psalm viii, 4, 5, “What is man that thou art mindful of him, or the *Son of Man* (the common style of Christ) that thou visitest him; for *Thou* hast made *Him* a little while lower than the angels, and (i. e. d. *after that*) hast crowned him with glory and honor. *Thou* hast made him to have dominion over the works of thy hands. *Thou* hast put all things under his feet.”—All which the Apostle expounds of Christ, and of the inhabited world to come, and saith, (though Christ was ascended,) that all things were not yet put under his feet.<sup>i</sup>

Secondly, we answer; that it is the kingdom of God his Father, because Christ reigns over it in unspeakable union with the Godhead: for though he be but one person, yet he hath two natures; so that the sense is, the kingdom of a *God-Christ*, or a *God-man Christ*. Now the term *Father* is ascribed in Scripture to the Godhead usually in relation to Christ incarnate; so that because the two natures are joined as colleagues in one person, over this empire, therefore it is called, in Ephes. v, 5,

<sup>h</sup> Acts iv, 24, &c.      <sup>i</sup> Heb. ii, 5—7; &c.

“ the kingdom of Christ and of God.” It is also in effect called the kingdom of God and of Christ, in Rev. xii, 10 :—  
 “ Now is salvation, and strength, and *the kingdom of our God, and the power of his Christ.*” So that Christ as Man doth reign jointly with God in this millenary kingdom.

2 Timothy iv, 1.

“ I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom.”

The kingdom of Christ, here mentioned, cannot be referred to his past government of the Church ; for though he was now ascended it is expressed in the *future* tense, that he “ *shall* judge the quick and the dead *at his appearing and his kingdom.*” Nor can it signify any kingdom of Christ after the ultimate judgement, for then Christ resigns his kingdom. But when Christ next *appears* (to judge or rule among the quick and dead *saints*, and to destroy the *then* living incorrigible wicked, by a particular day of judgement at the beginning of the thousand years,) then he shall have a kingdom ; for he shall say to his saints, “ Come ye blessed of my Father inherit the kingdom prepared for you :” according to Matt. xxv, 34, and Rev. xi, 15—18.

The word *appearing* is the same in the Greek as in 2 Thess. ii, 2 ; so that Christ must appear to the inhabitants of the *earth*, where this his kingdom is. For the present, “ Christ is gone into a far country, (viz. into heaven,) to take to him a kingdom :”<sup>k</sup> that is, in the metropolis, heaven, he is to be crowned king of the kingdom he is to have on earth ; and he is *to return*, and then “ to take account of his servants” in this his kingdom, and to dignify the well-doers.

Acts iii, 19—21.

“ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord. And He shall send Jesus Christ, which was before preached unto you, whom the heaven must

<sup>k</sup> Luke xix, 11, 12.



“ receive, until the times of restitution of all things, which God  
 “ hath spoken by the mouth of all his holy prophets, since the  
 “ world began.”

This Scripture is the more important, in that it is urged by some *against* Christ’s glorious kingdom ; whereas, if well weighed, it speaks most strongly *for* it. For the phrase *times*, twice mentioned in the plural, cannot relate to a state after the last judgement ; for then “ there shall be *time no longer*.”<sup>1</sup> Moreover *these times* are said to be “ spoken of by all the prophets since the world began :” they therefore that pretend to be skilled in the prophets disgrace themselves, in denying that which is the chief thing in all the prophets. All the prophets since the world began have not spoken of the last day of judgement ; but of the kingdom of the Messiah they have all spoken : and so much and so plainly about it, that the apostles minds did much run upon it, even at the first appearing of Christ, as is evident from the Gospels. From hence arose the request of the Mother of Zebedee’s children, entreating Christ, “ that her two sons might sit the one on his right hand, the other on his left hand in his kingdom ;”<sup>m</sup> hence the strife among the twelve, which of them should be the greatest ;<sup>n</sup> hence the question of the apostles, touching Christ’s restoring the kingdom to Israel :<sup>o</sup> in all which places Christ doth not in the least hint a negative to the thing itself. And the Jews do yet much expect the coming of the Messiah to restore them ; insomuch that one ancient learned Rabbín on his death bed exhorted the Jews, that if the Messiah did not come about 1650 they should embrace the *christian* Messiah as the *true* one.

Peter also, speaking to the Jews in his second Epistle, quotes the prophets for this state of the Church whereof we speak : “ We have a more sure word of prophecy whereunto ye do well that ye take heed, as to a light that shineth in a *dark place* until the *day star arise* in your hearts.<sup>p</sup> Now the Lord Christ had come in the flesh, the Spirit had been abundantly poured out, the Gospel openly promulgated to the world, and they to whom Peter writes in part converted ; (v. 1 ;) and yet the Apostle calls it a *dark time*, in comparison of the rising of the day-star (that

<sup>1</sup> Rev. x, 6, 7.    <sup>m</sup> Matt. xx, 20—24.    <sup>n</sup> Luke ix, 46 ; xxii, 24.    <sup>o</sup> Acts i, 6.  
<sup>p</sup> 2 Pet. i, 19,

is the “sun of righteousness”) in their hearts. Nor can it be the glory after the last judgement which he and they waited for; but—“We, according to his promise, look for new heavens and a new *earth*, &c.”<sup>q</sup>

Now there are four notable things to be considered in the text. First that there is now, so long after Christ’s ascension, *a time of refreshing* to come for the Jews (to whom these words were spoken) as well as for others; at which time their sins should be totally *blotted out*: for as regards the Church the state whereof we speak will be *sinless*. Second, that this time of refreshing shall be as arising from, or proceeding from, the *presence* (or *face προσωπου*) of the Lord, which evidently signifies a *sight of Christ*. Third, that God shall *send Jesus* which was before preached to them: he had sent him already by incarnation; notwithstanding, God will *again* send him. Fourth, it is said, Christ comes for the *restitution of all things*: not for the *destitution*, or destruction of all things. Restitution signifies *restoring*; restoring signifies an attainment of that perfection that was lost, either in men, or things. Now their *spiritual* condition was in part restored; but the *creature itself also* shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For the whole *creation groaneth*, &c. until now: and not only they, but we ourselves also, that have the *first fruits of the Spirit*, groan within ourselves, waiting for the redemption of our *bodies*.<sup>r</sup>

Now lay all together, viz. that both *men and things* groan after this estate; that the *creatures* shall share in it; that it relates distinctly, with an emphasis, to the *bodies* of the saints: and then meditate, whether it be likely that a supernal state of glory in the highest heavens be here meant! No: the heavens above need no making *new*! nor have they any *earth* in them. The new Jerusalem, to which the kings shall bring their honor, comes down *from* heaven; so that it is a new state of glory below.

This also should be well weighed; that the *restitution* of all things must of necessity be before the ultimate end of the world. For according to the notion our opponents conceive of the end of the world, there shall be the *dissolution* of the earth, and no need

<sup>q</sup> Chap. iii, 13.      <sup>r</sup> Rom. viii, 21, &c.

of the *heavens*. And if there shall be then a restitution of *some* men (namely the *elect*) to supernal glory ; yet that will not amount to the phrase in the text, viz. the restitution of *all things* : for not only all the *elect*, but all the *creation*, expect a restitution.

Moreover it is said, that the heaven must contain Christ *until* the restitution of all things ; which clearly infers, that Christ must *come out of heaven* when he shall restore all things. And how ? even as it is expressed in Acts i, 11, spoken by angels, and attested by St. Luke : “ This same Jesus which is “ taken from you into heaven, shall *so come in like manner* as ye “ have seen him *go into heaven*.”

*Matthew xxiii, 38, 39.*

“ Behold, your house is left unto you desolate ! for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is “ He that cometh in the Name of the Lord.”

This cannot be meant of Christ’s coming immediately after his resurrection ; for it is plain, that between the time of speaking this and his coming with that acclamation, “ Blessed is he that cometh, &c.” their house, or habitation, to whom he speaks, must be left *desolate*. The speech is directed point blank to the Jews, and more keenly to that portion of them inhabiting Jerusalem. So the connexion,—“ O Jerusalem, Jerusalem, thou “ that killest the prophets, and stonest them that are sent unto “ thee ; how often would I have gathered thy children together, “ even as a hen gathereth her chickens under her wings, and ye “ would not. Behold, (mark the connexion, or inference) *your* “ house is left unto *you* desolate ; for, I say unto *you*, Ye shall “ not see me, &c.” Luke inserts Christ’s great asseveration,—“ VERILY I say unto you, Ye shall not see me ;” and expresses it more fully, that this welcoming of Christ was not just at hand, in that he saith, “ Ye shall not see me *until the time come* when ye shall say, Blessed, &c.” And both Luke and Matthew state it with the emphasis of a double negative—*οὐ μὴ με ἴδῃτε* : that is, ye shall by no means (or manner) see me till that time ;—which was verified in the circumstance, that only the disciples or brethren saw him at his resurrection.

What this leaving their house desolate is, our Saviour ex-

pounds presently ; for having said in the last two verses of Matt. xxiii, " Your house is left desolate, &c." in the first verse of the next chapter he says of the city and building, " that " there shall not be left there one stone upon another that shall " not be thrown down ;—and that they should see the abomination of *desolation* set up in the *holy place*;" expounded by St. Luke to be the compassing about Jerusalem with the heathenish Roman armies.

Now the performance of this thing cannot be referred, either to the time between Christ's resurrection and ascension, or to the ultimate day of judgement. Not to the former period, because this is spoken (as we have demonstrated) to the generality of the Jews, who had killed the prophets, and stoned them that were sent unto them (verse 37) whose house therefore is to be left desolate. Nor to the latter period ; because that is no time of conversion of the Jews to cause the acclamation, Blessed is he that cometh, &c. ; but of judging men according to the condition they are found in.\*

I add, that this cannot be meant of the Jews seeing him only by faith. For it is opposed to their not seeing henceforward with *bodily* eyes, between this speech and that same ' until.' So that the result of the sense is the same with Acts i, 11.—" This " same Jesus which is taken up from you into heaven, shall so " come in like manner, as ye have *seen* him go up into heaven." Or with that of Rev. i, 7,—" Every *eye* shall *see* him." Clearly therefore the meaning must be, that as Christ thought it requisite to appear visibly in the clouds to convert so resolute an enemy to him as was Saul ; so shall he think it meet to appear yet, before the ultimate judgement, to convert the Jews so long blinded. Just as it is said in Daniel xii, 1, " Michael shall " *stand up*, (that is, say some learned, shall visibly appear,) " which standeth *for* the children of thy people." The word עֹלֵם, rendered *for*, may be translated *over* ; as much as to say, he should appear over them in the clouds ;—which, according

\* Learned Dr. Alsted on this text observes : " Quibus verbis Christus indicat Judæos ipsum tandem aliquando visuros, non equidem in ultimo judicio, sed ante illud ; quia non in ultimo judicio acclamabunt ipsi Benedictus, &c. (tum enim trepidabunt, qui non fuerint conversi ad ipsum) sed illo tempore quo se ipsis ostendet ut convertat ipsos ad veram fidem." Alsted in loc. in Diatr. De Mil. An.



to the twelfth verse, is to be 1335 days, (that is *years*,) after the ceasing of the daily sacrifice; at which time Daniel shall stand in his lot upon earth. (v. 13.)

The result is, that the coming here mentioned respects a future period, and yet before the final judgement; which is also the opinion of the great critic Dan. Heinsius.\*

*Luke xix, 11—28.*

“ He added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the *kingdom of God* should *immediately appear*. A certain nobleman went into a far country to *receive for himself* a kingdom, and *to return*; and he called his ten servants, and delivered to them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass when he was returned, *having received the kingdom*, then he commanded these servants to be called unto him, to whom he gave the money, &c. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a little, have thou authority over ten cities, &c.—But those mine enemies that would not have me reign over them, bring them hither and slay them before me.”

The preface to this parable is a golden key to open its meaning, that we may not rely upon a mere allegory. Christ spake this parable, “ because he was nigh to Jerusalem, and because they thought that the kingdom of God should *immediately appear*.” It doth not deny the *appearing* of the kingdom;

\* His words in his Annotations on this text are; “ Verba quibus caput hoc concluditur hæc sunt α μη με ιδητε απ’ απτς &c. de quo, ut aliis quibusdam, vere dici potest, quot Theologi tot sententiæ. Alii enim de visione, non per fidem, qua hic videtur Dominus, sed de ea qua cum ad judicium venerit, denuo videbitur (quod non paucis placet.) Alii de ea intelligunt, qua a Judæis, qui in prima agnoscere eum noluerunt, tum videbitur. Quæ opiniones cum ab aliis refutentur singulæ minori opera hic defungemur. Certe quam præcipue hic amplectuntur, quo nitatur fundamento, nondum video; cum præsertim ea de quibus hic agitur, non minori cum gaudio pronuncianda videantur, quam cum Domino adveniente, *Hosanna* exclamavit populus. In judicio autem tribui terrorem impiis, Judæis vel in primis, de quibus fusc ad hunc Evangelistam alibi Chrysostomus, quis nescit?”

Christ is for it : only he is against the *immediate* appearance of it. He must before that “ go away into a far country,” viz. to heaven ; and leave talents in trust with his servants, giving them time to employ them ; and be so long absent, that his enemies grow bold enough to send after him with this high affront, “ that they would not have him to reign over them :” that is, some seeming professors should, by his long absence, grow quite careless of improving the talents, or gifts of endowments, to his honor ; and others by his delay (as they account it) should become professed enemies against him.

But whatever these mistakers dreamed, the truth was, that as the diligent talenters expected, and accordingly acted, Christ went away to heaven,—not to be ever absent, but *to take to HIMSELF a kingdom* ; (which phrase must signify a kingdom peculiar to *himself*, as he is Christ ;) and being installed into it, he is to return. He had his kingdom of *grace* before he went away, which he oft refers to in his discourses ; and he had the kingdom of *glory* as his triumph over his kingdom of grace, having finished his conquest on the cross : so he needed not to return to receive either of these kingdoms. It remains therefore, that it is the kingdom we speak of that he returns to receive.

Now Christ went to heaven to be installed into the kingdom of this earth ; that being the *imperiality*, to which this is the *tributary*, or province ; or that being the *metropolis*, and this the *territories*. Express enough it is at all events, that he went away into a far country ; which can be no other but heaven, Christ having never travelled bodily out of his own country.

There are also several other passages in this parable for Christ’s visible appearance, and setting up his visible kingdom of power on earth, yet before the ultimate day of judgement. First, his giving to the improvers of their talents,—to one the *rule over ten cities*, to another the *rule over five cities*. Secondly, the different dispensations of justice towards him that had not *improved* his talent, who is cast into outer darkness ; and towards his enemies, whom he causes to be slain before his face. All this suits not to Christ’s mere kingdom of grace, neither does it comport with the ultimate day of judgement ; but they well agree with Christ’s appearing to set up his visible kingdom.

Indeed the whole parable will appear (to them that can leave the common road of interpretation, and ingenuously weigh the passages and preface thereof) to aim at Christ's next coming to set up such a kingdom, as shall not only perfect the spiritual deliverance of the Gentiles, but also perform the temporal deliverance of the Jews from their dispersion and corporal miseries. For the natural current of the parable runs thus : Christ being near Jerusalem, the Jews thought the kingdom of God would immediately appear. Doubtless, it was far from their thoughts, in the captive condition they were now in, to expect the appearance of the kingdom of glory in heaven : for the hundreds of promises of their deliverance from the corporal captivity were not fulfilled ; and they little minded the kingdom of grace ; while the better sort, (viz. the disciples and believers,) had seen it appear already. Therefore it is the other kingdom of Christ, viz. that of his visible power and rule, to deliver them from their corporal enemies, that they supposed would immediately appear. Now to this Christ saith, as it were, " It will *not* immediately appear ; but I must first go into heaven, and there be instated, and crowned King, and after that come again and actually and visibly reign. In the mean while, you, whom I have endowed with gifts, must employ them ; and at my return, as a sign of my visible actual power, I will take account of you, and cause mine enemies that oppose my visible reigning to be slain before me." Again bear in mind, that at the ultimate day of judgement Christ *receives* no kingdom, but *resigns* all his kingdom, power, and dominion. (1 Cor. xv, 28.)

*Daniel vii, 11—28.*

This place throws much light on the parable just noticed. In verses 11 and 12, the four *beasts*, (that is, the four *monarchies* ; for it is expounded at verse 17, that the four great beasts are four kings,) are slain ; and instead of them Daniel sees in a vision, " one like the Son of Man, come *with the clouds* of " heaven, to the ancient of days, and they brought him near " before him." This notably agrees with the parable which describes Christ as going into a far country, to receive to himself a kingdom, and to return ; which return, according to this

place of Daniel, will be visibly in the clouds. And (saith Daniel,) “ There was given to him, that was like the Son of “ Man, *dominion*, and *glory*, and a *kingdom*, that all people, “ nations, and languages shall serve him :” just as in Luke, (according to the Greek) *he returned receiving the kingdom*.\* When he visibly returned, he received a kingdom here below ; else why did he return ?

*Jeremiah xxv, 5, 6.*

“ Behold the days come, saith the Lord, that I will raise unto “ David a righteous branch, and a king shall reign and *prosper*, “ and shall execute *judgement and justice in the earth*. In his “ days Judah shall be saved, and Israel shall dwell safely, and “ this is his name whereby he shall be called, THE LORD OUR “ *RIGHTEOUSNESS*.”

First, it is evident from the last clause, that the Lord Christ is the person here meant, it being his incommunicable name.<sup>s</sup> Secondly, it is as apparent, by the whole series of Jeremiah’s prophecy, that this relates to the times after Judah’s captivity in Babylon, Israel having been carried away captive long before. Lastly, it is beyond all objection, that Christ did never yet so reign upon earth as this text holds forth, as may be made appear with few words.

1st. Christ must *reign and prosper* ; that is, must be every way glorious and successful, so that Judah and Israel shall own him for their king, and call him, “ The Lord their righteousness.” 2dly. He shall execute justice and judgement *in the earth* : it is not said, he shall *preach* justice or judgement, or execute it in *heavenly places* ; but he shall *execute* it, and upon or in *the earth*. 3dly. In his days *Judah* shall be saved, and *Israel* shall dwell safely, being gathered out of all countries. But the Lord Christ did never yet thus reign : for instead of reigning and prospering in the eyes of Israel and Judah, he was as a branch blasted, a thing accursed,<sup>t</sup> so that the Jews generally disowned him, proceeding against him as a malefactor, guilty of

\* εν τω επανελθειν αυτον λαβοντα την βασιλειαν, which Arias renders in redire ipsum accipientem regnum.

<sup>s</sup> Acts iv, 12 ; 2 Cor. v, 21.

<sup>t</sup> Isa. liii, 3, 4, &c.



many of the highest crimes. And for matters of justice and judgement in the earth, he refused to meddle with the smallest matters, even to give his opinion touching the adulteress, or to divide the inheritance.<sup>u</sup> Neither did Israel then or ever return from captivity, and dwell safely: if indeed we might say Judah did, at Christ's first coming in the flesh, which is doubtful, because they were then under the Heathen Roman power as conquered and tributaries.<sup>v</sup>

Nor may any put this off, with Christ's *spiritual* reigning; for this he always did from the creation: but this is in the future tense,—the days are coming in which he *shall reign*; which signifies his reigning so as he never did before.

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I shall now bring forward three other texts, which it is sufficient to read only, without any comment, to shew that Christ will visibly appear at the great restauration of his Church. I will only premise, in regard to all three, that the things contained in them have never yet been fulfilled; and that they are wholly unsuited to the general opinion of the character of things, as they will be after the final day of judgement.

*Zechariah ii, 10—12,*

“ Sing and rejoice, O daughter of Zion, for lo I come, and  
 “ will *dwell* in the midst of thee, saith the Lord. And many  
 “ *nations* shall be joined to the Lord in that day, and shall be  
 “ my people; and I will *dwell* in the midst of thee, &c; and  
 “ the Lord shall *inherit* Judah his portion in the *Holy Land*,  
 “ and shall *choose Jerusalem again*.” Compare this with Zech.  
 xiv, 4—9. “ And his feet shall stand in that day upon the  
 mount of Olives,”—“ and the Lord shall be King over *all the*  
 “ *earth*: in that day there shall be one Lord, and his name one.”

*Micah, iv, 1—8.*

“ In the last days it shall come to pass, that the mountain of  
 “ the house of the Lord shall be established in the top of the

<sup>u</sup> John viii. ; Luke xii, 14.      <sup>v</sup> Luke iii, 1.

“ mountains, and *many nations* shall come and say, Come, let us  
 “ go up to the mountain of the Lord.”—“ And He shall *judge*  
 “ among many people, and rebuke the *nations* afar off; and they  
 “ shall beat their swords into ploughshares : nation shall not lift  
 “ up a sword against nation, neither shall they learn war any  
 “ more ; but they shall sit every man *under his vine*, and under  
 “ his *fig-tree*, and none shall make them afraid.”—“ In that day  
 “ I will assemble her that halteth, and will gather her that was  
 “ driven out, and her that I have afflicted, and I will make her  
 “ that was cast off a strong nation, and the Lord shall *reign over*  
 “ *them in mount Zion*, from henceforth and for ever.”

*Zephaniah* iii, 14—20.

“ Sing O daughter of Zion ; shout O Israel, &c. the Lord hath  
 “ taken away thy judgements, he hath cast out thine enemy.  
 “ *The King of Israel*, even *the Lord*, is in the *midst of thee*, &c.  
 “ In that day it shall be said to Jerusalem, Fear thou not, &c.  
 “ the Lord thy God in the midst of thee is mighty; He will save,  
 “ he will rejoice over thee with joy. I will gather them that  
 “ are sorrowful. Behold, at that time I will undo all that afflict  
 “ thee ; I will gather her that was driven out ; and I will get  
 “ them praise and fame in every land, where they have been put  
 “ to shame, &c.”

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From the foregoing Scriptures I would have the reader observe, that Christ must be a king *visibly*,—i. e. it must visibly *appear* that he is a king,—or else men that are only influenced by their senses, and not by the Spirit nor by faith, will never be convinced : whereas the main intent of Christ’s visible appearance is, that the kings of the earth, and all men drowned in sensuality, shall come and submit to his kingdom.<sup>w</sup>

And is there not reason that the KING of kings, the Son of Man, should be as completely and apparently King, as the kings that are under him ? They have not only authority by writs, warrants, proclamations, &c. to punish or encourage by their officers ; but they are visibly *crowned*, sit in the *throne*, bear the

<sup>w</sup> Rev. xxi, and other places.

*sceptre*, and are attended upon all just occasions with a visible *power*. It is but equity therefore that Christ also should not only have sovereign *authority*, but also a visible *power*, so as he may visibly appear to his very enemies to be “King over all the earth.” Yea, as earthly kings have a providential care over all their subjects, even to the punishing of the rebellious; so also have they their secret way of insinuation and ingratiating towards their favourites; and their manifest glorious presence at court, in the metropolitan and most magnificent place of the kingdom. Therefore, this at least must be equally allowed to Christ: viz. a providential power over all the world; a spiritual efficacy over his kingdom of grace, or visible Church; and a visible glorious reigning over all his true saints.

But Christ is not now King in glory in the highest heavens with and over *all* his saints; for all shall not be there (even according to the common tenet) till the Lord Christ hath resigned all his power.<sup>x</sup> And then (according to the common tenet again,) when he hath brought all the elect souls to their bodies by a resurrection, and changed them whom he finds alive at his coming, and so brought them *all* to ultimate glory, *just then* he lays down all his authority, and delivers up the kingdom! so that he doth not reign with *and over all his saints* in ultimate glory at all.

But, according to the foregoing Scriptures, he must be a visible King of visible glory over the Church, made very glorious upon earth at his next appearance, before the ultimate judgement. It is a great comfort to those departed, that their bodies shall not lie in the grave so long as to the ultimate judgement, when all the wicked shall be raised; (as is evident, by comparing verse 2, &c. of Rev. xx, with verse 8, &c.) and it is a great comfort to them who shall be alive at his coming, and that have waited for him faithfully to the last and worst of the tragedy of evil times.

Finally, Christ must as visibly *succeed* in government the four metals<sup>y</sup> and the four beasts,<sup>z</sup> (both signifying the four monarchies,) as these four did visibly *precede* him in government.<sup>a</sup> “The God of heaven shall set up a kingdom, which “shall never be destroyed; and the kingdom shall not be left to

<sup>x</sup> 1 Cor. xv, 28.

<sup>y</sup> Dan. ii.

<sup>z</sup> Dan. vii.

<sup>a</sup> Dan. ii, 44, 45.

"other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." And all this comes to pass in that "the stone (Christ Jesus) cut out of the mountain without hands brake in pieces the iron, the brass, the clay, the silver, and the gold."<sup>b</sup> "The rest of the beasts had their dominion taken away." "The Son of Man comes with the clouds, and the Ancient of days gave him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him." So that Christ, at his next appearance, exhibits the fifth monarchy.

Though the Lord spake but little to Eve of his dominion over the seed of the serpent, and consequently his succour of the seed of the woman, yet did he anon and after act in types this visible monarchy? He appears to Moses in a burning bush, to give a visible sign of his presence to deliver Israel out of Egypt. He appears to Israel in a pillar of a cloud, and of fire, sensibly to signify he was their convoy. They are a *royalty*, (as Peter calls them) but God only their monarch. Moses, and after him Samuel, were their interpreters between them and their Monarch; and therefore, when they rebelled against Moses, it is reckoned as a rebellion against *God*; and when they refused Samuel, it is charged upon them that they refused *God* to be their governor. The ark is placed amidst the camp, as the pledge of God to be their *General*.<sup>c</sup> Accordingly they carried the ark in battle with them, as it is written: "The people sent for the ark of the covenant of the Lord of Hosts, which *dwelleth* between the cherubim."<sup>d</sup> And so the Philistines conceived: for when the Israelites shouted, at the coming of the ark into the camp of Israel, they were afraid, and said, "*God* is come into the camp."<sup>e</sup> This ark led them through Jordan, (as it is conceived by the most learned) and through the Red Sea. So when Israel was to re-build the Temple, and to settle in their own land after the captivity, Christ appears typified as a *commander of an army*, on horse back, with troops behind him;<sup>f</sup> and as the Son of man sitting in judgement, as a king.<sup>g</sup>

Some will perhaps say these were types of his incarnation.

<sup>b</sup> Dan. vii, 13, 14.

<sup>c</sup> Num. ii.

<sup>d</sup> 1 Sam. iv, 4.

<sup>e</sup> v. 7.

<sup>f</sup> Zech. i.

<sup>g</sup> Zech. vi, ; Dan. vii.



Grant that they were so, in some general semblance ; yet did they more distinctly set forth his visible monarchy to come : therefore his very incarnation is made a type or platform of his coming as a Monarch.<sup>h</sup> And as he appears, in Rev. i, as a glorious King, by way of prologue to his visible re-appearance to reign as a Monarch, (Rev. xx ;) much more may we expect him to come, and visibly appear at the setting up of his monarchy, from the consideration of all that he hath said and done in relation to it in the New Testament. He tells Pilate he was *born to be a King*, and therefore *must* be a King : but he would not set it up yet, before his ascension :<sup>i</sup> he must first “ go into a far country, and after that receive his kingdom ;”<sup>k</sup> he must first “ ascend up on high, and lead captivity captive,” *spiritually*, as a preface to his visible appearance to make the Church spiritually and corporally glorious. This the Apostle directly intimates in the fourth chapter of Ephesians : “ Until we come to a “ perfect *man* unto the measure of the stature of the fulness of “ Christ ;” which by and by he calls “ the *new man which after God is created in righteousness and holiness*,” alluding to the state of innocent Adam. And therefore, as the first Adam did visibly appear as a glorious monarch over the visible world ; so shall the second Adam, equally be the visible monarch of the world ; according to the Prophet’s and Apostle’s doctrine in Psalm viii, and Hebrews ii ; which are divine commentaries, as we have seen, on Adam’s monarchy, Gen. i, 26—28.

<sup>h</sup> Acts i, 11.    <sup>i</sup> Acts i,    <sup>k</sup> Luke xix.

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## CHAPTER V.

## THE GLORIOUS STATE ITSELF

## OF THE CHURCH ON EARTH.

We have necessarily anticipated much that belongs to this head, inasmuch as that many of the Scriptures which set it forth are interwoven with our former arguments. Nevertheless, we have reserved a more particular discussion of this glorious state itself for this place; and shall distinguish it for clearer discrimination into five heads: viz. 1. The Chaos, 2. The Creation, 3. The Dimensions, 4. The Qualifications, 5. The Privileges.

I. By the *Chaos* we mean the *preparation* to this estate, or the manner of its beginning: that as, in the old creation, the Chaos was the *evening* of the world, with which it began; so this *new* creation (as it is called),<sup>a</sup> begins with an *evening*. And as, after that, by way of antitypical memorial thereof, the church of the Jews began their *sabbath* in the evening; so this glorious Sabbatism of which we speak, shall begin and have its antescene, or prelude, in a kind of evening. Now as the evening hath some obscure light, from a reflection of the sun's beams darted backward upon the clouds, with a twilight following it, but in the latter part it is dark; so in the first part of this evening, there shall be some manifestation of the "Sun of righteousness" for the call of the Jews,<sup>b</sup> and the stirring them up to contend for their liberty against the Turk, and all other enemies; after which there shall be a darkness of great troubles,<sup>c</sup>—which troubles may indeed last forty-five years before the Jews with the Gentiles come to their glorious enjoyments at the resurrection of the elect. But when that evening and night is passed over, "the righteous shall have the dominion in the morning;"<sup>d</sup> which learned Junius interprets of the saints' happy estate in the morning of the resurrection.

Isa. lxy, 17; 2 Pet. iii, 13; Rev. xxi, 1.      <sup>b</sup> Zech. xii, 10; Rev. i, 7.  
<sup>c</sup> Dan. xii, 1.      <sup>d</sup> Ps. xlix, 14.

Now as, when the evening shuts in, there is a darkening of all the glory of the precedent day, and all glorious things and persons are wrapt up in obscurity; so in this instance there shall be a setting, or dark eclipsing, of all the worldly glory of former times, things, and persons;—viz. of the four former monarchies, root and branch, with all their appurtenances, that stand as hindrances of Christ's glorious kingdom on earth.<sup>e</sup> Wonder not therefore at the pulling down of human glory and the many scuffles about it, even at this day. The sum of worldly pomp is declining towards sunset,—the shadows grow long,—it begins to be dusk upon all secular splendor: the night approaches, when great storms will arise.

But as, in the dark night, there is a continued tendency towards the succeeding day, and the glory thereof; (for the sun is still hastening to rise again;) so, whilst the troubles are extant and incumbent upon the Church, there is a continued tendency towards the glory thereof; these very troubles refining the Church and preparing it for that state.<sup>f</sup> Yea, the day shall suddenly dawn; for at the end of these troubles, and for the ending of them, the Sun of righteousness shall appear:<sup>g</sup> so that when they are at the highest, then Christ will shine forth most gloriously for the destruction of the enemies of the Church:<sup>h</sup> upon which destruction on the enemies by the presence of Christ, the glorious time of the thousand years begins; and it begins with the resurrection of all the elect, as it most methodically follows in Daniel xii, as a close of all the troubles mentioned in the whole prophecy; and as it also methodically follows that in the Revelation xx, as the blessed catastrophe of all the confusions in that whole prophecy.

II. Next follows the *New Creation*, mentioned both in the Old and New Testaments. For John sees a new heaven, and a new earth:<sup>i</sup> but how so, unless *created* new? for the alteration is such, that the old heaven and earth seem as it were to pass away. So also Peter, and the rest that believed with him, expected, "that, all the former being *dissolved*, there should be new heavens, and a new earth, according to God's promise."<sup>j</sup>

<sup>e</sup> Dan. vii; Rev. xi, xviii, and xix.      <sup>f</sup> Mal. iii, 2, 3.      <sup>g</sup> Mal. iv, 2 compared with 2 Pet. i, 19.      <sup>h</sup> Dan. vii, 13, 14, &c. 2 Thess. ii, 8; Rev. xix, 11, &c.      <sup>i</sup> Rev. xxi, 1.      <sup>j</sup> 2 Pet. iii, 11—13.

The promise is in Isaiah lxv, 17 :—" Behold, I *create new heavens and a new earth* ; so that the former shall not be remembered, nor come into mind." In all these places the expression '*earth*' demonstrates that it is a state *on earth* : the word '*heaven*' is no contradiction to it, being oft used to signify the air, clouds, &c. which are appurtenances of the earth, and which Paul calls, by implication, '*the first heaven*.'<sup>k</sup>

With the creation of this new world, are created its appurtenances. (1.) First, *New Jerusalem* ; immediately after the creation of a new heaven and a new earth, which St. John sees coming *down from God out of heaven* ;<sup>l</sup> (therefore, again, a state *on earth* :) and Isaiah, at verse 18, having mentioned the creation of the new heaven and earth, immediately adds—" Lo, I create *Jerusalem*." (2.) Secondly, the *inhabitants* of this new world are then also *created*. For if no more than the *conversion of the Jews* were meant, still it would be no less than a creation. A miracle is a kind of creation ; and the school-men say, that though conversion be not a miracle properly, yet it is more than a miracle. I would add, that miracles are wrought on *non-resistances*, which have a disposition of submission to the will of the Creator ; whereas man's unregenerate will is obstinately *opposite* and *resisting*. But no man will doubt that a *resurrection* is a creation : now the Scripture compares the conversion of the Jews to a resurrection ;<sup>m</sup> as we have seen before. Besides this, the inhabitants are further multiplied and perfected by a *physical* resurrection of all the deceased saints,<sup>n</sup> and a physical mutation of the living saints.<sup>o</sup> So that, as the Apostle saith, they shall have spiritual bodies (needing neither meat nor drink, &c.) and made like to Christ's glorious body.<sup>p</sup> (3.) Thirdly, the *qualifications* of places and persons are created. As, first, *righteousness* : for Peter, when speaking of this new earth, says, wherein dwelleth *righteousness* ;<sup>q</sup> for *grace* indeed is nothing else than divinely created qualities. And St. John saith, that into this holy Jerusalem there shall in no wise enter any thing that defileth ; but all shall be exceeding good, as in the first creation.<sup>r</sup> Secondly, there shall be created

<sup>k</sup> 2 Cor. xii, 2.    <sup>l</sup> Rev. xxi, 2.    <sup>m</sup> Ezek. xxxvii, 5, &c. Dan. xii, 2 ; Rom. xi, 15.    <sup>n</sup> Rev. xx, 4.    <sup>o</sup> 1 Cor. xv, 51, 52.    <sup>p</sup> Ibid. v. 44 ; Phil. iii, 21.    <sup>q</sup> 2 Pet. iii, 13.    <sup>r</sup> Gen. i, 31.



peace. "I *create* the fruit of the lips: *Peace, Peace* to him " that is afar off (by captivity, or otherwise) and to him that is " near, saith the Lord, and I will heal him."<sup>s</sup> '*Peace, peace,*' doubled, signifies very great, absolute, perfect peace: for that period shall be a time of an universal perfection. Thirdly, from Isaiah, already quoted, it appears that *joy* shall be created: " Be you glad, and rejoice for ever, in that which I *create*: for " behold, I *create* Jerusalem a *rejoicing*, and I will rejoice in " Jerusalem, and joy in my people; and the voice of weeping " or crying shall be no more heard in her." Consonant with this is John's description of it: viz. " That there is the voice " of triumph from heaven, saying, the tabernacle of God is with " men, and he will dwell with them, &c.—and there shall be no " more sorrow, &c. because he that sat upon the throne said, " Behold I *make all things new.*"<sup>t</sup> (4.) Fourthly, there shall be at that time created a *defence* upon, or over the saints; so that their enjoyment in that glorious estate shall not be subject, as formerly, to any invasions, subversions, interruptions, or diminutions from any power on earth, or in hell. " When the " Lord shall have washed away the filth of the daughters of " Zion, then the Lord will *create* upon every dwelling place of " mount Zion, and upon her assemblies, a cloud of smoke by " day, and the shining of a flaming fire by night, (alluding to " the pillar of fire that led Israel in the Wilderness) for *upon all* " the glory shall be a *defence.*"<sup>u</sup>

And as, in the first creation, things were brought into existence in an instant;—God only saying " Let it be so," and presently it was so;—so the parallel holds good as to the *new* creation. For the call of the Jews shall be on a sudden; " Who hath heard such a thing? who hath seen such things? " shall the earth be made to bring forth in one day, or shall a " nation be born *at once*? for as soon as Zion travailed, she " brought forth her children."<sup>v</sup> Secondly, the appearance of Christ shall be on a sudden: " As the lightning cometh out of " the east, and shineth even to the west; so also shall the coming of the Son of man be."<sup>w</sup> Thirdly, the rising of the dead

<sup>s</sup> Isa. lviii, 19.

<sup>t</sup> Rev. xxi, 1—5.

<sup>u</sup> Isa. iv, 4, 5.

<sup>v</sup> Isa. lxvi, 8.

<sup>w</sup> Matt. xxiv, 27.

and change of believers, surviving at Christ's coming, shall be in a moment, in the twinkling of an eye.<sup>x</sup>

There is a parallel also in regard to the *parts* created ; for the new creation shall be perfected in all those things that are enumerated to be the workmanship of the six days. First in regard to light—the light of the Church at this time shall be a supernatural light, above any created light, according to Isaiah lx, 19. “ The sun and moon shall be no more light by day, &c. but *the Lord* shall be unto thee an *everlasting light* :” corresponding with Rev. xxi, 23 ; “ The city had no need of the sun, or of the “ moon, for the *glory of God* did lighten it, and the *Lamb* is the “ light thereof.”\* From these it seems, that the sun and the moon shall in that new creation still be extant ; but they shall not be there to give light to the Church. Yea, “ The light of “ the moon shall be as the light of the sun, and the light of the “ sun sevenfold, as the light of seven days, in the day when the “ Lord bindeth up the breach of his people ;”<sup>y</sup> yet not used for a light to the Church at that glorious time ; for *then*, to the Church, there shall be no nights and days. Isaiah, in the above mentioned passage, intimates this of the *day*—“ The sun shall “ be no more thy light by *day*, &c. but the Lord shall be unto “ thee an *everlasting light* ;” and St. John, having said “ There shall be no *need* of the sun, neither of the moon,” adds in verse 25, “ for there shall be *no night there*.” Secondly, as on the second day was created *the firmament*, (as our translators render it, following the Greek : *alias the expanse*, according to the Hebrew,) that is, at least, the whole element of the air ; so in this new creation, it shall be created anew, or perfected ; so that there shall be no noisome fumes, or vapors, or any other noxious exhalations, fiery, or watery, &c. to cause sickness ; death itself being now swallowed up in victory. And the air shall not be a habitation for devils, on account of which Satan is called “ the prince of the air ;”<sup>z</sup> but the devil shall be chained up,<sup>a</sup> and every unclean spirit shall be removed far away from the Church.<sup>b</sup>

\* Compare also Psa. lxxxiv, 11 ; Mal. iv, 2 ; Matt. xxiv, 27, 30 ; 2 Thess. ii, 8.

<sup>x</sup> 1 Cor. xv, 51, 52.    <sup>y</sup> Isa. xxx, 26.    <sup>z</sup> Eph. ii, 2.    <sup>a</sup> Rev. xx, 2.

<sup>b</sup> Zech. xiii, 2.

Thirdly, as then were created the *dry land*, the *plants*, the *fishes*, and *fowls*, and *animals*, &c.; so, in the new creation, there shall be a perfection of all those *then* in being; (for of a *resurrection* of irrationals I know nothing) and they shall be freed and set at liberty from all danger and hardship.<sup>c</sup> Fourthly, as man was created last of all, most perfect in soul and body, as the subordinate end (next under God) for which God made the world;<sup>d</sup> so in this new creation, Christ restores all things to their perfection, and every believer to his; to the end, that all believers may jointly and co-ordinately rule over the whole world, and all things therein, next under Christ their head. I say, *all*, and not a part only, as some unwarily publish. And I say *jointly*; and not one part of the saints to usurp authority over the rest, as many dream. And *co-ordinately*, all upon *equal terms*; not some saints to rule by deputies, made of the rest of the saints, as men seem to interpret.

III. Having done with the Creation, we come next to the *Dimensions*, or extent of this glorious Kingdom. As the other four monarchies did overspread all the inhabited world;<sup>e</sup> so this fifth monarchy, of the saints' reigning on earth under Christ, must be as large as those monarchies,—as large as the whole world for ample dominion. For even if there be remaining a secret seed of hypocrisy in some, which shall at last, (God so foretelling),<sup>f</sup> break out in the war of Gog at the end of our thousand years; yet meanwhile all men, throughout that thousand years, shall be demurely subject to the dominion of the saints. Touching the latitude and largeness of this holy kingdom, read Daniel ii, 34, 35.—“The stone cut out without hands  
“smote the image on his feet that were of iron, and of clay, and  
“brake them to pieces. Then was the iron, the clay, the brass,  
“the silver, and the gold broken in pieces together, and became  
“like the chaff of the summer threshing floor; and the wind  
“carried them away, so that *no place was found for them*; and  
“the stone that smote the image became a great mountain, and  
“*filled the whole earth*.” So also Daniel vii, 26, 27; “And the  
“judgement shall sit, and they shall take away his (the pre-  
“ceding monarchies') dominion, &c. And the kingdom and

<sup>c</sup> Isa. xi, 6—9; Rom. viii, 19—22.  
and Luke ii, 1.

<sup>d</sup> Gen. i, 26.

<sup>e</sup> See Dan. ii, 37,  
<sup>f</sup> Rev. xx, 8.

“dominion, and the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints, &c.” And in Rev. x, 7, St. John having said, “In the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished,” goes on in chapter xi, 15, to say, “The seventh angel sounded; and there were great voices in heaven saying, the *kingdoms of this world* are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever;”—that is, no monarchy shall ever be on earth after his. The Jews also allege to this end Isaiah ii, 11, 17,—“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord *alone* shall be exalted.” And one, both learned and godly, doth likewise to the same purpose apply Haggai, ii, 21, 22; “By *shaking heaven and earth once more*, (saith he) the Prophet seems partly to mean, that there shall be a change, not only of the customs of the *people*, which are the *earth*; but also of *kingly powers*, which are the *heavens*.” Which place of Haggai, the Apostle applies to the kingdom of Christ, (Heb. xii, 26—29,) of which application, though part may comport with the kingdom of Christ as spiritual, (which hath ever been) yet the rest seems to look as far as Christ’s kingdom to come on earth. For since Haggai’s, or Paul’s time, God never so shook the material heavens of orbs and stars, or the metaphorical of royalties and majesties, that the kingdom succeeding (as the text plainly intends) *could not be moved*. The place seems to allude to, and to prophesy from, God’s shaking of mount Sinai; that as at that time God shook his people out of Egypt, and separated them by divine laws from all the nations of the earth to be a royal Church by themselves; so he will shake all the world of high and low ones, when he sets up his last kingdom, (viz. Christ’s visible kingdom on earth,) and therewith makes all new. “For (saith my Author) that same ‘*once more*’ signifies the removing of all former old things in earth, and heaven, (viz. of customs and institutions of people, and crowns of kinglyhoods,) and making all new with sanctity and spirituality in the quality; though men and creatures shall be in substance *ex- tant* upon the earth, according to their species or kind, and His sovereignty in paramount glory ruling all.” Just as



Zechariah hath it, “ And the Lord shall be *king over ALL the earth* : in that day shall there be *one Lord*, and his Name one.”<sup>g</sup> That is, (as some learned expound,) there shall be no more lords, but the Lord Christ ; and his dominion shall be greater than ever any was. Which the prophet Malachi doth notably survey in these words ; “ From the rising of the sun, even to “ the going down of the same, my name shall be great among “ the Gentiles, &c.”<sup>h</sup>

IV. We proceed next to the qualifications, or qualities of this Kingdom of Christ.

1. It is *sinless* : for it is not imaginable, that the deceased saints should be raised and the living changed to enjoy this glorious state with the least tincture of sin, either of their own or others. This were to bring them again to *sorrow* ; which, as we shall presently shew, cannot consist with this glorious state. The places of Scripture asserting the sinlessness of this time are very many and very clear ; so that I need but refer to them, to convince the ingenuous reader : viz. Isaiah xi, 6—xxxv, 8—lix, 21—lx, 21—Jeremiah xxxii, 40, 41—Ezekiel xxxvi, 23 to 30—xliv, 9—Daniel xii, 3—Zephaniah iii, 13—Zechariah xiv, 20, 21—Malachi iv, 1—2 Peter iii, 13—Rev. xxi, 27.

But then the question will be asked, Where then shall abide throughout those thousand years all those hypocrites, called Gog and Magog, that shall at last break out, and go about to oppose the Church ? though in vain, their opposition and subversion concluding in the same moment.<sup>i</sup> We answer, according to the light we have attained, that most probably they shall not be *in*, but *without* the Church : for without shall be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.<sup>j</sup> The heathen (as appears by Homer’s Iliad, viii,) used to call the place of outcast men *Tartarus*, alluding likely to some dismal and remote place of the earth (as *Tartary* is) from us and from Jerusalem. The Apostle takes up that word in 2 Peter ii, 4, and makes a verb out of it (*ταρταρώω*) to signify the putting of men into a hellish solitary place. So that most likely the unregenerate shall be as remote from the Church, as Tartary is from Jerusalem and the

<sup>g</sup> Zech. xiv, 9.

<sup>h</sup> Mal. i, 11.

<sup>i</sup> Rev. xx, 8.

<sup>j</sup> Rev. xxii, 15.

Christian Church,—as far, as it were, from hell to heaven. The Church being now as heaven on earth, the false hearted spawn of future Gog and Magog shall be remote on earth, near their future hell. To this, Rev. xx, 8, contributes some proof, in that it saith, that Gog and Magog shall be fetched up against the Church by the devil, from the *four quarters of the earth*.

But if these hypocrites were permitted to be nearer the Church, they might perhaps be converted. We answer, NO : for it is (if we may use that word) the fate of this millenary period, (I mean, God's righteous peremptory sentence,) that as all that time there shall be no *degenerating* of believers, so no more *regenerating* of any unbelievers. There is a judiciary sentence peremptorily passed to this purpose, Rev. xxii, 11.—“ He “ that is unjust, let him be unjust still ; and he which is filthy, “ let him be filthy still ; and he that is righteous, let him be “ righteous still ; and he that is holy, let him be holy still : ” that is, they shall continue to be so. In order to which it follows, “ *without* are dogs, &c. : and I come quickly, and my reward is with me.” The appearance of Christ at the preface to this thousand years will be (as it is represented in the preface to the Revelation, chap. i,) *among the churches*, that then are or have been churches : therefore it behoves churches and all professors to beware, that they be not found as the foolish virgins, that never had the oil of regenerating grace in the vessels of their hearts. For the oil of sound principles in their heads, by which they made the blaze of profession, being spent, they have *lost* their principles ; and so, being unready at Christ's coming, they come (as Jerome saith) *when the doors are shut !*

2. Next with good dependence we assert, it is a *sorrowless* condition ; for sorrow came into the world by *sin*, and when sin leaves the world, sorrow must go with it. Thus the Apostle connects them—“ O *death* where is thy *sting* ? O *grave*, where is thy victory ? ”<sup>k</sup> as much as to say, “ Where is *sin* ? ” for the sting of death is *sin*, tending to it and the grave ; but the sting is gone when sin is no more. Adam's state was a sorrowless condition, and the state of the faithful at this time shall be the same ; as we have often recited the parallel, Gen. i, 26, with

<sup>k</sup> 1 Cor, xv, 55,

Psalm viii, Heb. ii, Psalm xcv, Heb. iv ; out of which ninetieth Psalm the Apostle proves, that a *rest* yet remains on *earth* for the people of God. The word in the Hebrew is מְנוּחָתִי which comes from the same root whence Noah's name is prophetically given him, to foretel the comfort that should come to the Church by him,—even the rest in the ark in the time of the flood, Gen. v, 29. Much is couched in those words, Heb. iv. 9. “Therefore, there is yet left (or there remaineth) a *Sabbatism* (or a Sabbatical rest) for the people of God.” Mark every word. ‘THEREFORE,’ because God rested on the seventh day in the beginning, and after that gave them a seventh weekly and yearly rest, with a rest also in Canaan, and after all he spake of *another* rest to come ;—*therefore, there remaineth a rest.* ‘REMAINEETH’—or is yet left, imports something not extant before in *specie*, but only in types ; but is next to come in order, in its native kind and verdure. ‘A REST’ i. e. a *Sabbatism* : the word is never used but on this occasion, and imports a *limited time*, (not an everlasting unlimited duration) even as Adam lived near a thousand years, and would have rested that time and longer in paradise, without sin or sorrow, if he had not listened to the diabolical temptation. “TO THE PEOPLE OF GOD :” which being written to the Hebrews, must include them, (so often called by God in the Old Testament *My people*,) and so must necessarily signify, that this rest is for the Jews jointly with the Gentiles, when the Jews shall be the people of God by faith, as now the believing Gentiles are.<sup>1</sup>

Another circumstance which will tend to make it a sorrowless state is, that *wars* shall cease in it. Isaiah says, “nation shall not lift up sword against nation, neither shall they *learn war any more.*”<sup>m</sup> In another place he says of Christ,—“He shall be called the Prince of *peace* ;” and “that of the increase of his government and *peace there shall be no end.*”<sup>n</sup> Which place must plainly speak of external peace, as well as of internal, and for a long continuance ; and it belongs to the time of which we speak, (as before demonstrated,) which Christ hath not to this day fulfilled, but hath brought a sword, rather than external peace. Therefore the fulfilling of the sense of Isaiah xi, 1, &c. is yet to come. In another place we have these high promises.

<sup>1</sup> Rom. xi.<sup>m</sup> Isaiah ii, 4.<sup>n</sup> Isaiah ix, 6.

"The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined unto them, &c. And the people shall take them, and bring them to their place, &c. And the Lord shall give them *rest from sorrow, fear, and hard bondage.*"<sup>o</sup> And finally we have it most fully and plainly, "That in that day the Lord will *wipe away all tears from all faces*; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."<sup>p</sup> The following Scriptures may be referred to for further testimony on this head: Isaiah xi, 1; liv, 13, 14; lx, 14; lxv, 19; lxvi, 12; Jeremiah xxiii, 3, 4; xxx, 10; xlvi, 27, 28; Ezekiel xxviii, 24; Micah iv, 1—3; Zeph. iii, 13—15; 2 Thess. i, 7—10; Rev. vii, 16, 17; xxi, 4.

Let this section encourage us to patience. Twice it is said of the present state of sufferings,—“Here is the *patience* of the saints;”<sup>q</sup> and once it is said, keep the *word of patience*:<sup>r</sup> but after a while comes the kingdom of *peace*. Therefore Christ seals up all the Bible, and all the Revelation almost, with this: “He that is righteous, let him be righteous still; he that is holy let him be holy still; and behold I come quickly, and my reward is with me.” Then—“Surely I come quickly, Amen, Amen.”

3. It has already been seen, from the first place in the last section, that it is a *deathless* condition: if more be wanted, we may refer to Hosea xiii, 13, 14.—“I will ransom them from the power of the grave; and I will redeem them from death. O death I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes.” Which words are evidently spoken to *Ephraim*, the ten tribes, (v. 12,) and therefore cannot relate to the return of the two tribes from Babylon. The Apostle also in 1 Cor. xv, 54, 55 evidently challenges this place, as well as Isaiah xxv, 8. To these may be added Rev. xxi, 4 and xxii, 2, 3. It is evident, that the latter, chapter relates to the same state as the former: witness not only verses 14, 15; but also verses 1, 2, of the *fountain of water* and *tree of life*, which signify a state on earth. In relation then to our point, by reason of their partaking of the tree of life it is said (v. 3.) “There shall be no more *curse* :” i. e. no *death*; for

<sup>o</sup> Isaiah xiv, 1—3.

<sup>p</sup> Isaiah xxv, 8.

<sup>q</sup> Rev. xiii, 10, and xiv, 12.

<sup>r</sup> Rev. iii, 10.



death was the original curse to Adam, if he did eat of the tree of knowledge of good and evil : had he not done so, he might have eaten of the tree of life, and lived for ever.

My object however in this section is to deal faithfully ; there being one place, relating to the time I speak of, that has something of an intimation of *mortality* to be in these times ; viz. Isa. lxxv, 20. “ There shall be no more an infant of days, nor an “ old man that hath not filled his days ; *for the child shall die “ a hundred years old, but the sinner being a hundred years old “ shall be accursed.*” Now as far as I can see into languages and the context, these words (*for the child shall die a hundred years old*) may be more fitly translated, “ *that the child should die a hundred years old.*” For the word כִּי in the Hebrew is often used (yea and very often so rendered by our translators) to signify *that*, as we have here rendered it ; and as for turning *shall* into *should*, every grammarian knows, that כִּי so rendered will necessarily infer that the verb speaks *subjunctively*. Read then the words thus altered without the least violence to the native acceptance of the Hebrew, and the meaning will be quite contrary to any intimation of the *mortality* of the saints. “ There “ shall be no more thence (or from that time, viz. of the beginning of the thousand years of the new creation, verse 17,) “ an infant of days, or an old man that hath not filled his days, “ that the child (or young man) should die at a hundred years “ old.” So that here is no mention of the *mortality* of the saints, but rather of their *immortality*. For further clearing of the text, this may be made out two ways.

First, he that is a hundred years old in those days, is but a *youth*, (or *young man*, as our *old* translation renders it :) For as a youth hath but the tenth part of that age which many men live in these days, so a hundred years are but the tenth of this millenary term of life to the inheritors thereof. Again, as in the first age of the world, one of a hundred years old was but a young man to one at his full age in those days ; (for Adam lived a hundred and thirty years, and begat a son ; but Adam after that lived eight hundred years, so all his days were nine hundred and thirty—near a thousand ;<sup>s</sup>) even so in this millenary age of the new creation, one of a hundred years old, is but a young

<sup>s</sup> Gen, v, 4.

man, to the thousand years that he shall reign with Christ on earth. So that the sense of the Prophet may fairly be taken to be this : that in the time of this new creation, as the *young* man must not have his *days cut off*, so the *old* man must *fulfil* his days. And how are both these accomplished in this new creation, but by their both living on earth a thousand years, old and young ? When I speak of old and young, you must understand those saints that are found alive at Christ's coming, which anon after are changed ; for all the deceased saints are raised to an equal perfection and absolute maturity of age and nature ; even, as the other are changed into the same exactness, though at Christ's first appearance different in age.\* Thus we may well understand the Prophet to allude to the age of the *first Adam* : that if, in a sinful state, his age at a hundred years was but as it were youth ; (his whole age amounting to near a thousand years ; ) how much more shall the saints, by means of the *second Adam*, live a thousand in a sinless condition ?

Secondly, it may be congruously made out, that the Prophet in this text intends rather the *immortality* of the saints, than their mortality, thus : “ There shall be no more THENCE an infant of days, nor an old man that hath not filled his days ; that the child, youth, or young man should die a hundred years old, or the sinner a hundred years old should be cursed. Thus we make the whole verse depend on the word כִּי *that*, as before rendered, turning our English ‘ *but* ’ in the latter clause into *or* ; the Hebrew being the conjunction וְ. The sense will then be,—that at that time of the new creation there shall be neither he that shall naturally die in his infancy ; nor he that shall naturally die in his riper age ; nor he that shall be a sinner, whereby his days should be violently cut off. Moreover the context bears out my interpretation ; for at verse 19 it is written—“ I will rejoice in *Jerusalem* and joy in my people, and the *voice of weeping* shall be *no more* heard in her, nor the *voice of crying*.” Now if weeping and sorrow must be gone, so that it shall be no more, then, I think, there shall be no more death.

\* Whatever may be the translation of Isaiah lxxv, 20 ; it is clear that it cannot relate to the mortality of the changed or resurrection saints ; for it is expressly said of them, in a passage which the author seems to have overlooked,—“ Neither can they *die any more*.” (Luke xx. 36.) In the Appendix, indeed, it will be seen, that he is aware of the distinction between the saints of the resurrection, and those who remain in the flesh,

That I may not seem presumptuous and singular, and withal add something for illustration, give me leave to show you other famous translations to the same effect. First, the *Arabic* renders this text “Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfil his time. For the *young man* shall *fill up* a hundred years : but the *sinner*, that after a hundred years dies, shall be accursed.” Observe, this translation at least casts out mortality from the *saints*, though it applies it to sinners ; which is by not regarding the common pointing of the Hebrew. The Septuagint version is much to the same effect ;—“Neither shall there be any more one that is not ripe (i. e. in age) nor an old man that hath not fulfilled his time. For the young man shall *be a hundred years old* ; but the sinner that dies a hundred years old, shall be also accursed.” The Chaldee Paraphrase also favours our reading, though it a little differs from the Arabic and Greek.—“And there shall not be any more an infant of days, and an old man that fills not his days ; because the youth that *offends* at the age of an hundred years shall die, and he that transgresseth in the age of a hundred years shall be banished :” which reacheth thus far to our purpose, to signify that the *sinners*, not the *saints*, shall die at this time of the glorious visible state of the Church. But do I not stretch the sense of the Chaldee Paraphrase ?—To answer this, and to give a further account of the sense of that place according to the opinion of the Church at Geneva, and of the Rabbins, hear the great critic, *Ludovic de Dieu*, in his animadversions on it.—“I see (saith he) they of Geneva do refer this same מֵשָׁם THENCE to *time*, translating it *from henceforward*. But Rabbi D. Kimchi refers it to *place*, saying, מֵשָׁם thence ; that is, מִיְרוּשָׁלַם from Jerusalem ; whom Vatablus and Junius follow, and I think he ought to be followed. Moreover, they of Geneva translate the rest, as if the sense of the Hebrew were this : *At that time so great shall be the length of men’s lives, that he that is now an old man, shall then be counted as an infant*. And I see the Hebrews (as R. D. Kimchi, and Sol. Jarchi in their Commentaries, yea and Jonathan in his Chaldee Paraphrase) take the sense of this place to be, *that no man at that time shall be carried out of Jerusalem to burial, who is but a boy ; no nor an old man, unless*

" *he hath filled up his days* ; that is, hath lived to that length of " *life which men had before the flood, &c.*" Thus far *De Dieu's* report of others : as to his *own* opinion on the place ; it is true, he looks upon those hopes of the Jews (to use his own words) " to be but *dreams*, wherein they do imagine such a marvellous kingdom of the Messiah, and such a most happy life " of the Jews at that time on earth : " yet, while he himself *spiritualizes* the sense, he speaks the same in effect, (as to the literal meaning of the words,) as hath been already affirmed. His words are these : " We know that these things are spiritual ; " and so we interpret, *There shall not exist from thence any more " an infant of days, and an old man that filleth not up his days ;* " that is, at that time there shall be *another manner* of the state " of the world, than there is at present. For in this world many " die infants ; others as it were old men, of sixty or seventy " years of age ; few finish their just space of life, to attain to a " hundred years old : but then there shall be the same condition of all, whether of young or old ; for all shall fully make " up their days."\*

4. From the three former qualifications there necessarily arise several other particulars. For, *first*, if this be a *sinless* condition, then there will be no need of *magistracies* to punish political offences. In this state shall dwell all righteousness ;<sup>t</sup> for the wolf shall dwell with the lamb : men and beasts shall be all at peace, and have peace one with another. Every subject of this kingdom shall have the law so perfectly written in his heart, as shall cause him exactly to walk in the same. Kings shall submit, and do homage to New Jerusalem ; but not rule over it. Rev. xxi, 24.

\* Some make another argument out of a text that speaks no such thing ; viz. Heb. ix, 27.—" *It is appointed unto men once to die ;*" therefore men in the thousand years must also die. To which we need only answer with the Apostle, " we shall not *all* sleep." (1 Cor. xv, 51.) Besides, the distinction of *times* must be noted : for though it is true that *before the judgement* men ordinarily die ; yet, when the judgement comes (which begins at this thousand years, as we proved before,) there is no more death. Others object 1 Cor. xv, 26—" *The last enemy that is destroyed is death ;*" as if this text argues for death in the thousand years ; but it does not. For though death be the last *enemy*, yet that is not the last *thing* done in the seventh trumpet, or thousand years : but death is destroyed *to the saints* at the *beginning* of the thousand years ; as we have largely shewed before. For at verses 23, 24, it is said, Every one shall rise in his own order : Christ first ; *afterward* (already above 1650 years after) they that are Christ's ; *after that* comes the ultimate end, viz. after a thousand years.

<sup>t</sup> 2 Peter iii.



By the same rule there shall be no need of *church censures*. For though the form of this new created state is mostly set forth after the manner of a church state; yet here shall be no defect in love, or want of order, or mistakes in judgement, or any weakness in grace,—for these were sin. Besides all that, “There shall in no wise enter any thing that defileth, &c.”<sup>u</sup> that is, that shall deserve *censure*.

Further, there shall be no *superiority* of one saint over another, as to precedency, subjection, or dependence, under any notion. For if Christ shall give to some any pre-eminence of endowments, internal or external, yet will it not thence follow, that they shall have a supremacy of *power* over the rest. Christ’s special manifestation of his presence shall be the only immediate superiority; the saints among themselves being a joint co-ordinate body.<sup>v</sup> For this cause St. John (as the learned conceive) hath a vision of the saints sitting round the throne; even as they shall all sit on thrones.<sup>w</sup> The *subjection* even of Eve to Adam came in by sin; therefore when sin goes out, liberty from that subjection comes in. Consult Romans viii, 21: for there is much to this particular, if well extracted, which I leave to the wise Reader; as also the inference of many other particulars deducible under this head.

*Secondly*, if it be a *sorrowless* condition, then it will follow, there shall be no *fears*; “for fear, saith St. John, hath torment:” and how often before have the prophets said, that the heirs of this estate, once possessing it, shall *fear no more*. There shall be no *hunger, nor thirst*;<sup>x</sup> neither shall there be want of *light*, &c.<sup>y</sup> The state is no less, than a new and better Paradise, Nor shall there be any divine *desertions*, (one of the greatest sorrows;) for God is extraordinarily present, and manifested in his presence. “The tabernacle of God is with men, and he dwells with them;”<sup>z</sup> which must be with a speciality above a mere state of grace, or else nothing new is promised to *New Jerusalem*. Again, there shall be no *painful labors*: for this was Adam’s sorrowful punishment for sin; therefore it must have no being here. In a word, whatsoever is sorrow, or causeth it, cannot be here admitted: if no death, then no sickness, no feeble-

<sup>u</sup> Rev. xx, 27.    <sup>v</sup> Dan. vii, 14, compared with v. 27.    <sup>w</sup> Compare Rev. iv, and xx.    <sup>x</sup> Rev. vii, 16.    <sup>y</sup> Rev. xxi.    <sup>z</sup> Rev. xxi, 4.

ness, no waxing old, no need of procreation of children for the continuation of the species of mankind ; for death shall not take away any of the individuals of these reigning saints. Indeed, our Saviour says, that at the resurrection, there shall be no marriage ; but all the elect shall be in that respect *ισαγγελοι*—*like, or equal to, the angels.*

Finally, herein we shall be happier than Adam and Eve, who, though they were in a sinless condition, were nevertheless liable to *temptation* ; whereas we shall neither *fall*, nor be *tempted* to fall. We must be conformable to Christ's glorious body after his resurrection.<sup>a</sup> Christ was tempted *before* his resurrection ; but after his resurrection he was *not* tempted. If we might be tempted, this were not a *sorrowless* condition : for it was a part of Christ's great humiliation that he was tempted, even though he could not be prevailed against. Indeed, the wicked are removed, and Satan is removed and bound up, that he should not seduce the nations any more. All must be subject to Christ : and he must destroy death, "and him that had the power of death, which is—*the devil.*"<sup>b</sup> If nothing that defileth shall enter into this state, then not "*the unclean spirit,*" as Christ calls him. O glorious time ! when there shall be no disposition within, nor temptation without, to sin ; but all shall be so full of God and of happiness in the manifestation of Christ, that there shall be no thoughts but in relation to him.

5. The next thing is the *restoration of the creatures*. For as in Isaiah lxv, it is said, there must be *new heavens* ; (i. e. a new church-state,) so a *new earth*,—a new natural politic state of persons and things. For there is mention of planting, and of the *wolf* dwelling with the *lamb*, &c. and that dust shall be the *serpent's* meat, who shall no longer devour or hurt ; for they shall not destroy nor hurt in all the holy mountain. And the reason of all is, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea ;" which here imports, that there shall be such an abundant manifestation of God's presence, that all (whether taken literally or metaphorically,) shall be as in Paradise, before Adam's fall.

Add to all this Rom. viii, 18, as *the voice of nature*. "The sufferings of this present time are not worthy to be compared

<sup>a</sup> Phil. iii, xxi.

<sup>b</sup> Heb. ii, 8, 14.

“ with the glory which shall be revealed in us. [Mark, ‘*reveal- ed,*’ and ‘*in us,*’—it is a bringing down glory *into* us.] For the “ earnest expectation of the creature waiteth for the manifestation of the sons of God.” Mark again, that the *natural* ‘creature’ must be here meant, not the *spiritual new* creature, or regenerated souls; for regenerated souls *now are* “ the sons of God.”<sup>c</sup> And mark further, that it is said, it waits for the *manifestation* of the sons of God; whereas glory in the highest heavens would be a *hiding* of them from the creation, and would disappoint it of its expectation; which must not be, because that expectation and waiting is the instinct of the creature, and cannot be in vain. The curse is accidental to the creature, and not of the essence of it;—the creation still by instinct looks for its former state in Adam;—and as, notwithstanding the nipping winter, the creature every spring hath its petty resurrections, as types and pledges of the great one; so the expectation which it has by instinct shall not fail of a great restauration. That it was accidental, the Apostle argues in the next verse,—“ The creature was made subject to vanity; *not willingly,* (i. e. not of its *essential frame,*) but by reason of him who subdued it under hope.” That is, the creature was made substantially glorious, essentially exceeding good; and then, after Adam’s fall, was subject to vanity, (i. e. fading, and unconstant with changes, by winter and summer,) by him who subjected it, viz. by God’s curse on the creature,—not in anger to it, but as a punishment to man. But God subjected it not for ever to that condition, but *under hope*: just as he cursed not man for ever, but gave him a promise of salvation by the seed of the woman, Christ. And thus, as man by distinct hope waits, and God is mindful of that promise above four thousand years after;<sup>d</sup> so the creatures have an instinct of hope impressed on their essence, that they shall be restored. And here is a promise for it in verse 21.—“ The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.” See again,—the *creature* and the *sons of God* are two distinct things.

To understand these words better, note *first*, that *bondage* imports, that the creature came into this condition, not from its original essence and first constitution, but accidentally and

<sup>c</sup> 1 John iii, 2.

<sup>d</sup> Rom. xvi, 10.

violently, by man's corruption. *Secondly*, note, that '*corruption*' is of three sorts : first, *physical* or natural, as when things fade and dissolve or grow unwholesome, as do plants ; or when they acquire malignant qualities as air and water ; &c.—secondly in *civil* respects or uses ; as when land or cattle are worn and wasted ;—thirdly, in a *spiritual* respect ; as when by the sin and corruption yet remaining in the best of men they are made to serve for sinful uses.

Now to be delivered from this corruption into the glorious liberty of the sons of God imports, that as the saints shall now be advanced to the full liberty of the sons of God, being delivered from corruption in all the above respects ; so all the creatures of the whole creation shall partake of the same liberty, so far as they are capable. They shall be delivered from the corruption and fading that adheres to their nature ;—from the violence done to them by men, as also from their abuse ;—and they shall be delivered to their right owner, viz. to the second Adam, and his posterity, who shall only use them well.

How plain then is this text, of the restoration of the creation, to them that will understand ! Nor was it ever yet fulfilled ; but is spoken to *saints* even, as yet expecting it. " The creature groans, and travaileth in pain till now, (viz. under the *corruption* before explained ; ) and not only they, but *we ourselves*, who also have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Observe, the *creature* and the *saints* are still distinguished. The text is spoken to them that have the Spirit ; yet still they groan with the whole creation for a restoration of all, as for a thing not yet come to pass. And this cannot be in the supremest heaven : the creation cannot groan for that ; nor can it groan for a dissolution at the last day of judgement. Let the wise understand these things.

Lactantius saith of this restauration, " When the thousand " years come, the world shall bring forth fruit alone ; and the " rock shall distil dew, and no creature shall live upon prey. " The dog shall not hunt, and the child shall not be afraid of " the serpent." I add ; if in these corrupt times the beast knows his master, sure then all creatures shall be most kind to saints, and saints shall know more perfectly all the creatures,



and be more kind to them. At the lowest, this state shall be as good as that of Adam's innocency; and therefore, as all creatures came tamely before Adam, and Adam gave them all names,<sup>e</sup> so all now shall be tame toward man. And if afterwards, in that corrupt time of the old world, Noah and the creatures were saved together in one ark; then now also shall all the creatures in their kind enjoy the liberty of the sons of God.

And if this knowledge shall be between man and the creatures, how much more between man and man. I know no reason why all the saints should not know one another by former relations, of husband and wife, father and child, brother and sister. Adam in innocency saw Eve, and knew she was his wife; and yet without sin. In the transfiguration, Moses and Elijah are known. The disciples know Christ risen, and Lazarus after he was raised. And if some Jews shall see Abraham and Isaac in the kingdom, and they themselves cast out; therefore saints shall much more know one another.—We shall know Christ, and so all the members of Christ.

6. The next quality is, that when this visible glorious state of the Church shall come, "*time shall be no more.*"<sup>f</sup> Time is itself a *quantity*; but *no more time* refers also to *qualities*.<sup>\*</sup>

Most likely there shall be no more motion of the heavens, which is the cause of time: the stars shall rest.<sup>g</sup> There shall be no more changes, which cause alteration and dissolution of bodies, by becoming old: for if there be no more time, then *eternity* is begun, and therefore all must stand fixed in their perfection, like eternity; not well to day, weak to morrow; cheer-

\* Note two circumstances of this assertion. First, it was spoken after the sixth trumpet had sounded; (Rev. ix, 13;) and therefore has respect to the seventh trumpet, viz. to the time of the visible glory of the Church. Secondly, it is spoken (Rev. x, 1) by a mighty angel coming *down from heaven clothed with a cloud*, and a rainbow about his head, his face as the sun, his feet as a pillar of fire, and in his hand a little book. Therefore this was spoke in relation to the time of Christ's appearing; for he comes *down from heaven*, and *clothed with a cloud*, at his appearance. (Chap. i, 7.) The *rainbow* signifies that he comes as the angel of the covenant. (Mal. iii, 1; Rev. iv, 3.) The *sun* is also the description of Christ's coming; (Rev. i, 16, and Mal. iv. 2;) as are his feet, as *pillars of fire*, (Rev. i.) and the *little book*, (chapter v.) and the *mighty angel*—viz. Michael, (Dan. xii.) i. e. *who is as God*—called *God's fellow*, Zech. xiii, 7. Phil. ii, 8. All these signify the manner of Christ's appearing; which appearance is at the seventh trumpet. (Rev. xi, 15.) And here, after he had cried, and caused the seven thunders, he swears *time shall be no more*. Now Christ's *swearing* it, and with such solemnity, imports some great matter.

<sup>e</sup> Gen. ii, 19.

<sup>f</sup> Rev. x, 6.

<sup>g</sup> Isa. lx, 20; Rev. xxi, 25.

ful to day, and melancholy to morrow ; but the saints shall be stable, and all things stable about them. Moreover, there shall be no more time for *abusers* of time, nor for the things that have caused sorrowful times to the saints. All which further imports, that the happiness of saints shall not be given them by *measure of time*. For even this thousand years is the prelude to everlasting infinite glory : saints shall not need to wish, saying,—“ This is a happy condition *if it would hold*.” Of this stability of things at this time, see further in Isa. xxxiii, 6, (spoken in relation to the call of the Jews, &c.) “ Wisdom and knowledge shall be *the stability of times*, and strength of salvation, and the fear of the Lord thy treasure.” “ The sun shall be no “ more thy light by day, nor the moon thy brightness by night, “ but the Lord shall be thy *everlasting* light, and thy God thy “ glory. Thy sun shall no more go down, neither shall thy moon “ withdraw itself ; for the Lord shall be thy *everlasting light*, “ and the days of thy mourning shall be ended.”<sup>h</sup> Now the peculiar of *eternity* is, to give a man all parts and degrees of his comfort at once, throughout every moment of it. In *time* is succession, where is the beginning, middle, and the end,—the embryo, augment, and the highest perfection which that comfort will amount to ; but in *eternity*, a man is as happy the first moment as ten thousand years after, if there were any time in eternity.

7. “ The last quality is, that at this time there shall be *a perfection of ALL qualities*, both natural and spiritual, in the saints ; and *a confluence of all comforts*.” Then, “ he that is feeble shall be as David ; and the house of David *as God*, (better rendered as *angels*,\*) and as the angel of God.” The sense is, they shall be as Christ. viz.—How strong shall the feeble be ? as strong, firm, and sublime, in perfection as *David*. And how shall David be ? as an *angel*, yea *as Christ*. Thus the Apostle intimates in 1 Cor. xv, and Phil. iii, 21, that we shall be conformable to Christ ; and in 1 Cor. xiii, 12, he adds, that we

<sup>h</sup> Isaiah lx. 19, 20.

\* The Hebrew is *Kelohim*. *Elohim* oft signifies *angels*, and here is an increment in a climax, of which the last must be highest ; and the last that follows is “ *as the angel of God*.” The Hebrew is emphatical, *Hamaleak*, the name of Christ, Mal. iii.

shall “*know as we are known*,”—our graces shall be as rivers in the ocean. Further, it is said, 1 Pet. i, 3—5, “He hath begotten us again to a lively hope, by the resurrection of Jesus Christ to an inheritance incorruptible, *reserved in heaven* for you, who are kept by the power of God ready to be *revealed* in the *last time* ;” so now in this heaven (as it is called, Rev. xxi,) the inheritance is kept *perfect* to us, and us in it. Of this see Isaiah xxxv ; from which it is evident that *all happiness* is upon the possession, and the possessor. The possession shall not be defective and unserviceable ; and the possessor shall not by any impediment be hindered of his enjoyment. All shall be varnished with *beauty*,<sup>i</sup> environed with *peace*,<sup>k</sup> enlarged with *liberty*,<sup>l</sup> perpetuated with *stable equability*. Therefore now let not our hearts be unstable in hope, nor our affections unstable in love, nor our judgements unstable in principles, nor our practice unstable in duties, and ordinances. Remember the evil of the foolish virgins. Remember the good precepts and promises of Christ, in the last chapter of his Revelation, “I come quickly ; blessed is he that keepeth these sayings of this prophecy.”—“Behold I come quickly, and my reward is with me.”—“Blessed are they that keep his commandments, that they may eat of the tree of life, and enter in through the gates into the city.” “Without shall be dogs :” (i. e. they that are found out of it, shall go for dogs ;)—“I, Jesus, have sent my angel to testify these things to the *churches*.” “He that testifies these things saith, Surely I come quickly.—Amen, even so : COME LORD JESUS, COME QUICKLY !”

V. We come now to *privileges* : that is to say,—The things which the saints had before, either in common with others or in an ordinary degree, they shall now have in a way of special privilege and pre-eminence.

1. For the mysteries and *prophecies* which before they had but in the *word*, they shall now have in the *thing*. For mysteries, see Rev. xi, 19. “*The temple of God* was opened, and there was seen in his temple the ark of his testament.” This clearly relates to the time we speak of, as is evident from verse 15 : “The seventh angel sounded, &c. and the *temple of God* was

<sup>i</sup> Isa. liv, 11 ; lx. 1—3. Rev. xxi, 18—21.  
xi, 6 ; lvii, 19.

<sup>k</sup> Psalm lxxii, 3, 7 ; Isa.

<sup>l</sup> Rev. xx, 25.

*opened in heaven.*"\* The meaning is, that a temple they shall have *equivalently*, but no temple *properly*: as it is said, Rev. xxi, 22, "I saw *no* temple; but God and the Lamb was that (equivalent, yea that supereminent) *temple*." And the presence of God in Christ shall be such with them, that that spiritual *ark* shall not be hid, (as was the material ark in the Old Testament temple,) but shall be seen. In the ark was the *table of the law*, and the *pot of manna*: Christ is the end of the *law*,<sup>m</sup> and Christ and his word is the *manna*.<sup>n</sup> The ark was in the holiest of holies, which was seldom seen, and only when the high priest went in; but now this spiritual ark in this glorious time is commonly *seen*. Observe, that the ark typified Christ and his word; and the temple was a pledge of God's presence, as the tabernacle was before. So that the meaning is, that now God's presence shall be such, in and through Christ, to his Church, that the glory of Christ, and the mystery of his word, shall be far more plain to them.

Further, all *prophecies* relating to the saints' welfare shall now be fulfilled: they shall not have these things in types, visions or knowledge only; but in possession, and happy enjoyment. The Revelation is the sum of all the prophets, and therein is declared to John by Christ,—“The Lord God of the holy prophets sent his Angel, to *show unto his servants* the sayings of the prophecy of this book.”<sup>o</sup> The meaning is, that the Lord God, who spake by the prophets, sent his angel to explain those things delivered by the prophets concerning these times of which we speak. Now this book of the *Revelation*, though it be far plainer than the prophets, yet is not fully and wholly plain<sup>†</sup> to us; therefore it is called a *sealed book*, which Christ must open.<sup>p</sup> This opening is by the *events*,<sup>q</sup> which will be completely done in this visible glorious time of the Church. Christ is the yea and amen of all the promises;<sup>r</sup> therefore when he appears again, all will appear fulfilled: as the woman of Samaria said, “when Messiah cometh, he shall tell us all things.”<sup>s</sup> Then, moreover, all those gracious and endearing expressions which God uses towards his

\* Compare also Rev. xxi, 22, and Ezekiel xli, xlii; Malachi iii, 1, and many other passages of Revelation.

<sup>m</sup> Rom. x, 4.    <sup>n</sup> Rev. ii.    <sup>o</sup> Rev. xxii, 6.    <sup>p</sup> Rev. v.    <sup>q</sup> Rev. vi, &c.

<sup>r</sup> 2 Cor. i, 20.    <sup>s</sup> John iv, 25.



Church shall be fulfilled ; as that she is *the Lord's portion*,<sup>t</sup> *his pleasant portion*,<sup>u</sup> *his inheritance*,<sup>v</sup> the dearly beloved of his soul,<sup>w</sup> his love, his dove, his undefiled,<sup>x</sup> his treasure, and peculiar treasure,<sup>y</sup> the Lord's house of glory,<sup>z</sup> yea *his* glory, and the *throne* and *crown* of his glory,<sup>a</sup> the *ornament* of God, the *beauty of his ornaments*, also *the beauty of his ornament in majesty*.<sup>b</sup> Yea the Church is called *Christ's body*, and *Christ's* fulness, presented without spot !<sup>c</sup>

2. The second privilege is, a superabundant out-pouring of the Spirit. The saints, ever since they believed, have had the Spirit in some measure, (as the Spirit of *adoption*, and *sanctification*, &c;) but now they shall have it in a more exceeding abounding manner and measure, both for gifts and graces. Thus Joel ii, 28 ; “ Afterwards I will pour out my Spirit upon “ all flesh, and your sons, and your daughters shall prophesy, “ your old men shall dream dreams, and your young men shall “ see visions ; and also upon the servants and upon the hand- “ maids, in those days, will I pour out my Spirit.” And in Dan. xii, 2—4 : it is prophesied of this time, “ Many of them that “ sleep in the dust of the earth shall awake, &c. and they that “ be wise shall shine as the brightness of the firmament, and “ they that turn many to righteousness as the stars, for ever and “ ever ; and *knowledge shall be increased*.”

3. The third privilege is *a wonderful return of prayers*. “ It shall come to pass, that *before they call, I will answer, and while they are yet speaking, I will hear*.”<sup>d</sup> That these words are within the body of a main prophecy of the visible glory of the Church in the time we speak of, we have abundantly proved before. Mr. Archer also urges this text to the same purpose, (in his book of Christ's reign on earth, page 31,) saying, “ That at this time there shall be a full and present answer to all their prayers. At this time, the *reversion* of all the prayers of all former ages will come into the Church's hands ; the effect of all those will flow in upon the Church unto a sea of happiness. And if this Church at present makes any prayers, they shall have a present answer.” *Before they call*.—So that before

<sup>t</sup> Deut. xxxii, 9.    <sup>u</sup> Jer. xii, 10.    <sup>v</sup> Isa. xix, 25.    <sup>w</sup> Jer. xii, 7.    <sup>x</sup> Canticles *passim*.    <sup>y</sup> Ex. xix, 5.    <sup>z</sup> Isa. lx, 7.    <sup>a</sup> Isa. xlvi, 13 ; Jer. iii, 17 ; xiv, 21.    <sup>b</sup> Ezek. vii, 20.    <sup>c</sup> Eph. i, v.    <sup>d</sup> Isa. lxv, 24.

they pray as men in extremity, or distress, God will answer ; which is plain by that which follows : for while they are speaking, even in their hearts, while they are but *thinking* prayer, their desires shall be fulfilled. Mr. Bolton saith, “ that while the saints are but *thinking*—entertaining for example, the desire of *moving* from one place to another, from one company of saints and angels to another—they shall move thither immediately, even in an imperceptible time.” Further, the word prayer in Scripture comprehends *praises* ; as does praise, *prayers*. Thus David calls his Psalms *Thillim*, (or Praises,) though they contain many *prayers*. That in this state the Church shall abound with praises the Revelation often intimates ;<sup>e</sup> and as Christ lays not down his mediatorship till the end of the thousand years, so perhaps the saints may make some kind of *prayers* : viz. for the exercise of their communion with God, the use of their graces, and for the finishing their present state to the utmost supernal eternal glory.—I tenderly propose these things, for herein my light is dim. Yet most probably Adam in innocence spoke to God in some way of prayer ; and even the angel made a request to Christ.<sup>f</sup> But I cease.

4. Upon the former privileges follows this, that the ordinances of the Church shall be in a higher key, both in quality and degree. For Christ, as the great ordinance of ordinances, shall, by special communion with the Church, manifest to it the mind of God. So that, as God spake to Adam in paradise, and gave him as an ordinance the *tree of life* ; so in this second paradisian state of the Church, there shall be a special manifestation and communication, through Christ, who is the main Tree of Life.<sup>g</sup> The saints shall have such manifestations of the presence of God, that now mainly is that fulfilled—“ they shall be all taught of God.” They shall have the high ordinance, (that high angelical ordinance, already noticed) of praise to God ; whilst their meditation and contemplation of God shall be as a *vision* of God, or sight of his face.<sup>h</sup> In the midst of the street, and on either side of the river, was the tree of life, *yielding fruit*, (the participation whereof comes not in without meditation ; ) and there shall be no curse there, but the throne of God, and the Lamb shall be in it, and his servants shall *serve him*, and they shall *see his face*.<sup>i</sup>

<sup>e</sup> Rev. xi, xiv, xix,

<sup>f</sup> Dan. xii, 6.

<sup>g</sup> Rev. xxii.

<sup>h</sup> Rev. xxii, 2—4.

And they shall have *the word* for inspection, and admiration, to see all revealed and all fulfilled.<sup>k</sup> They shall be taught of God to know the full mind of that word ; and they themselves shall see with their eyes that fulfilled, which out of the word they had heard with their ears : so that their *Joshua* shall say to them, according to their experience, “ Nothing hath failed of all that God hath spoken.” They shall have the effect of sublime purity and glory of discipline, viz. angelic order,— gates, and three angels at every gate. So that though the gate be never shut, yet, no unclean thing shall enter in ; which is the cream and quintessence of the effect of all discipline.<sup>l</sup> Finally, as the labor of the body in moving shall then be more excellent, and without fatigue ; so the worship of the mind shall be without irksomeness.

5. The fifth privilege is a *union of saints throughout the world* : union of heads, and union of hearts ; viz. unity in judgement, and unity in affection. “ The Lord shall be King over all the earth : in that day there shall be one Lord, and his name one.”<sup>m</sup> Is he not *King now* ? Yes, but not so visibly and absolutely before the eyes of all, as he shall be then ; for many great wicked ones still domineer. Is not his *Name now one* ? Yes, in itself, he is the God of truth ; but by mens’ pretences, that he favours their peculiar way, they make for him several names, as *Papist, Lutheran, Calvinist, Episcopalian, Presbyterian, Independent*. But then it shall be clear, which is the *only way* of truth ; and so God shall have one name : because, “ they shall serve the Lord with one consent, all being of a pure language.”<sup>n</sup> So that their judgements being one, and consequently their practices one, great will be the oneness of affections : “ the envy of Ephraim shall depart ; Ephraim shall not envy Judah, nor Judah vex Ephraim.”<sup>o</sup> If so great was the union of saints in the first fruits,<sup>p</sup> how much more when the whole lump is fully perfected ! The history of dissension is now grievous to saints : therefore, on the contrary, sweet will the mystery be in the enjoyment of union.

6. The last privilege I notice is, that *honor shall be given to all holy things*, viz. to religion, and religious men. God hath in

<sup>k</sup> Rev. xxii, 14, 19.

<sup>n</sup> Zeph. iii, 9.

<sup>l</sup> Rev xxi, 4, 12, 25.

<sup>o</sup> Isaiah xi, 13.

<sup>m</sup> Zech. xiv, 9.

<sup>p</sup> Acts iv, 52,

several passages, already quoted, promised to take away the *reproach of his people*. This is *Gilgal* the great, “to roll away the reproach from Israel.” In the day when the Jews shall be converted, “ten men shall take hold of one Jew;”<sup>q</sup> therefore it is said divers times in the Revelation, that “the saints shall have the name of their father in their foreheads.” Yea “kings shall be thy *nurses* ;”<sup>s</sup> and “the glory of Lebanon, &c. shall come to beautify my sanctuary, and I will make the place of my feet glorious.”<sup>t</sup> “The Church shall be as the stones of a crown lifted up.”<sup>u</sup> “The governors of Judah shall say in their hearts, The inhabitants of Jerusalem, my strength in the Lord of Hosts.”<sup>v</sup> We know that of late days, governors have put reproachful names upon the saints and churches of the purest judgement and profession ; (as faction, schism, puritans, &c ;) but the time is at hand when they shall be convinced, and shall know that saints are the best men, the interest and the stay of kingdoms.

Let the consideration of these privileges make us walk like them that shall see these times ! Let the dawning be upon us, now the sun is about to rise ; cleaving to Christ in ordinances, and to one another in love ; honouring them most, that have most holiness ! Yea, let this comfort us, that all the glorious promises, and prophecies shall then be fulfilled !

<sup>q</sup> Zech. viii, 23.

<sup>r</sup> Chap. xiv, 1 ; xxii, 4.

<sup>s</sup> Isa. xlix, 23.

<sup>t</sup> Isa. lx, 13.

<sup>u</sup> Zech. ix, 16.

<sup>v</sup> Zech xii, 5.

FINIS.



## APPENDIX.

The object of the following Exercitations is to reply to some queries; and to remove some difficulties and obscurities, experienced by the observant Reader, in the course of this Treatise: and further to rectify certain misapprehensions, which some well minded and godly persons have fallen into, to the great prejudice of this glorious truth.

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### No. I.

#### THE CONFLAGRATION OF THE WORLD,

##### 2 PETER III. 10—14.

It is on all hands agreed, that material *fire* shall be the dividing point between this present world and the world to come; as formerly *water* was between the first old world, and this present. But here is the question: whether this fire shall *annihilate* this world, or only *renovate* it?—Whether again it shall not happen till the ultimate day of universal judgement on all the wicked, when Christ shall lay down all his power; or at the very beginning of Christ's restoring all things, when his kingdom is manifested.

In proceeding to expound this text, we must take heed, that our exposition may harmonize with (yea, be educed out of) the prophets of the Old Testament. This rule is undeniably evident from verse 2:—"That ye may be mindful of *the words which were spoken before by the holy prophets*, and of the commandment of us the apostles of *the Lord and Saviour*." Here the apostle tells us plainly, that the

doctrine he was about to deliver, touching the burning of the world, was the same which the holy prophets had before spoken of. For example, Isa. ix, 5,—"*Every battle of the warrior is with confused noise and garments rolled in blood, but this (battle of Christ) shall be with burning and fuel of fire.*" Again, Isa. lxvi, 15, 16.—"*For behold the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and with his sword (or by his sword of fire) will the Lord plead with all flesh; and the slain of the Lord (because so immediately slain by him) shall be many.*" The context shews, that this is prophesied as a transcendent comfort to the faithful; and in the last times, after the conversion of the Jews, v. 7, 8. Daniel likewise has this declared unto him in a vision, chapter vii, 9, 10.—"*The thrones were cast down (or rather set up) and the Ancient of days did sit,*

' &c. his throne like the *fiery flame*,  
 ' his wheels as *burning fire*. A *fiery*  
 ' *stream issued and came forth from*  
 ' *before him*, &c. and ten thou-  
 ' sand times ten thousand stood be-  
 ' fore him. I beheld till the beast  
 ' was slain, and his body destroyed,  
 ' and given to the *burning flame*." The fuel for this fire, (viz. the body of the *fourth* beast,) is demonstration enough, to us of these last times, when this burning shall be. We will add but one place more, viz. Malachi iv, 1.—"For behold the day cometh, that shall *burn as an oven*; and all the proud, yea, and all that do wickedly, shall be *burned up*, &c. and shall leave them neither root nor branch."

We must also expound this text according to some ancient *promise*, which God hath made by his prophets, touching this estate of which we speak. This rule is evident also in v. 13.—"Nevertheless we according to his *promise*, look for new heavens, and a new earth," &c. But before St. Peter's time, we have no promise of this new heavens and new earth, except that in Isaiah lxxv, 17; and lxxvi, 22, &c: in which places, the Lord promises, that "he will create and make new heavens and a new earth, &c." The circumstances thereunto annexed, (as, dwelling on earth, rejoicing at Jerusalem, with external worship of God from new moon to new moon, &c.) do invincibly prove, that this state can signify no other than a glorious state on earth. Thus the discourse of Peter concerning this

burning must belong to the same times as those referred to by the Prophets.

It must also be noted carefully, that our Apostle mainly intends, in this chapter, a parallel between the destruction of the old world by water, and of this world by fire, as to the *degree* of that destruction: viz. that as then, all was not annihilated, (neither all men, nor all creatures;) so neither will they be at this destruction by fire. This part of the rule is so plain in the context, that I need not enlarge. For though the Apostle uses a strong word, (v. 6) touching the destruction of the old world; (viz. *Ἀπώλετο* *perished*;) yet we know by the history of Genesis, that that perishing was chiefly of *ungodly* men; and that after the flood the world was renewed and fresh peopled. So our Apostle, speaking (v. 7) of reserving these heavens and this earth unto fire, saith distinctly, it is for the *perdition of ungodly men*: and after this (v. 13) there shall be a "*new heaven and a new earth, wherein shall inhabit righteousness*," which must of necessity signify *righteous men*. And as in the deluge of water on the old world, the starry heavens suffered not at all; so, in the destruction by fire, those starry heavens are not by Peter included in the word *heavens*, used in this chapter. For the Apostle tells us, (v. 13) that the catastrophe and intent of this fiery destruction is, to make new heavens and a new earth, wherein should dwell *righteousness*;\* but in the starry heavens there dwells no

\* For the better understanding of this, note, that the ancient Hebrew had no one word to signify the system or frame of the superior and inferior bodies, which we call *world*: but use these two words שמים וארץ (heaven and earth) joined together. So that when St. Peter saith, "The *world* that then was, being overflowed by water, perished: but the *heavens and earth* which now are, by the same word are kept in store, reserved unto fire;" in both places he means the same thing. So the antithesis runs,—the world, or heaven and earth, that *then* was, perished by water, and the heaven and earth, or world, that *now* is, shall perish by fire.

unrighteousness; therefore these heavens cannot be they that are here meant.

It must be further observed, that though there be mention in verse 7, of the *day of judgement*; yet the Apostle means not the *ultimate judgement*,—the *great day of judgement*, when all the deceased wicked shall be raised, and eternally judged. For he does not say, in the language he wrote, *την ημεραν*, or *της κρισεως*,—*the day*, or *day of the judgement*; but *ημεραν κρισεως*, “*a day of judgement*,” or a day of judging, as the succeeding copulative (*and*) and the next word (*perdition*) do strongly intimate. The whole together would fairly run thus: The heavens and earth that now are, &c. are reserved unto fire at a day of judging and destroying ungodly men, &c. We decline not to name the entrance into this glorious estate, *a day of judgement*, for we acknowledge it to be such a day, wherein all open and obstinate ungodly men then alive shall be destroyed, and all the deceased saints shall be raised; who, *with all the saints* then found alive on earth (being changed) shall be made happy in soul and body. But I would have the Reader understand, that St. Peter does not here intend the ultimate and great day of judgement; since he clearly tells us, that after this day of firing these heavens and earth, there shall follow, not only new heavens, but a new *earth* also: and intimates (verse 8,) that the space of the continuance between this first judgement, which I but now mentioned, and the last judgement, is a day of a thousand years; as does also St. John, Rev. x, 4, compared with verse 7, &c.

The chief difficulty with some in regard to this text, is the word

*στοιχεια* (verse 10.) which our translators interpret ‘*elements*.’ But it cannot in this place (nor in divers others) signify those physical things commonly called elements,—viz. fire, air, water, earth. For, first, the world is here divided into *heaven and earth*, (which include at least three of them—earth, water and air;) and yet *στοιχεια elements* are distinguished from them both: “The heavens shall pass away with a great noise, the *elements* shall melt with fervent heat, the earth also shall be burnt (note the distinction of this word *also*) and the works that are therein. The mode likewise by which all shall be affected is also distinguished: the heavens shall *pass away with a noise*, the elements shall *melt* with fervent *heat*, and the *earth*, &c. shall be *burnt*. As for the fourth element, viz. *fire*, that is also clearly distinguished from the elements to be burned, being that which is to burn them.

Secondly, *the heavens and the elements* are set in contradistinction to *the earth and the works that are therein*. Therefore, as *works* signify things on the earth, not the earth itself; so elements must signify the things under the starry heaven, or in the airy heaven, not the air itself. The word *στοιχεια*, here rendered *elements*, must therefore signify the *furniture* belonging to the heaven of the air; as the works on earth signify the building and whole furniture of creatures belonging to the earth, called in Scripture “the *host* of them.”<sup>a</sup> To prove this to be the true meaning of the Apostle, (who, being a *Hebrew*, would take such Greek words as would suit the Hebrew expressions) note, that צבא *tsaba* signifies to *stand or march in a military posture*; and so corres-

<sup>a</sup> Gen. ii, 1; Joel ii, 25.



ponds well and suits with *στειχω*, which is expounded by the learned *to march in a military posture*.<sup>\*</sup> And accordingly the Septuagint render the verb *צָבָה* *tsaba* by *παπαταττομαι*, *to stand in an ordered battalio*. Now if this be the correspondency of the *verbs*, why should there not be a similar correspondency in the *nouns*? For if the noun *צָבָה* is oft rendered a *host* or *army* of creatures; why should not the Apostle take *τοιχειων* to signify the same? Indeed the *Gentile* Greeks do use *τοιχος* & *τοιχος* (coming of the same verb *στειχω*) in that very sense, viz. for military order. Further, in the Chaldee version of the Wisdom of Solomon (which Apocrypha I quote only for the use of a word) in chap. vii, 7, there is mention of *מולרתא*, the same with the Hebrew *מולרת* which signifies the planets and stars, which are the host of heaven. The Greek Septuagint renders this by *επεργειαν τοιχειων*, *the operation of the elements*, as our English has it; but it must of necessity signify, according to the intent of the Chaldee, the *operation of the host of heaven*.

Now it is granted on all hands, that as there are three heavens (according to 2 Cor. xii, 2) so each of them hath its *host*. In the highest heaven of glory is the host of the glorious angels and blessed spirits. In the next below, the ethereal heaven, is the host of the planets and stars. In the lowest or aerial heaven, there is both a visible and an invisible host: the *visible* consisting of the clouds and meteors, and also the fowls of heaven; and the *invisible* consisting of wicked spirits and devils,—whose prince, Satan, is called “*the prince of the*

*power of the air*,”<sup>b</sup> and his host “*the rulers of the world*,” and “*wicked spirits in heavenly places*.”<sup>c</sup> Nor is it altogether improbable, that St. Paul, in Gal. iv. 8, 9, may mean in part by “*the elements of the world*,” (*τοιχεια του κοσμου*) wicked spirits, their suggestions and doctrines: for he plainly makes the antithesis so,—“*When ye knew not God, ye did service to them which by nature are no Gods (for they were idols and worship, taught them by the devil; and thus they worshiped the devil in them; see 1 Cor. x, 20.) But now after that ye have known God, how turn ye again to weak and beggarly elements?*” And in Col. ii, 8: “*Take heed lest any spoil you through philosophy, after the elements of the world;*” (see the margin.) *Philosophy* cannot here signify the true doctrine of God’s works of creation, but must signify the *theology* of heathen philosophers, touching the doctrine of demons, &c.

It will immediately be perceived, that it is not the *empyrean* heaven of glory, neither the *etherial* heavens of the stars, that shall be burned; but only the *aerial* or sublunary heaven with its elements or hosts. The manner or posture of this heaven at the period when it shall cease, is described as a “*passing away*,” which is a usual Hebraism to signify any change of a thing, Thus in Psalm cii, 26, speaking of the heavens, that they shall be *changed*; the Hebrew word is *הלפו*, which the Arabic renders *shall pass away*. So that this phrase signifies not the *utter abolition* of this heaven; any more than the word “*perished*” (verse 6) signifies the *utter annihilation* of the earth by Noah’s flood; which

<sup>\*</sup> *Στειχω εν ταξει παπατινομαι*, in ordine militari incedo. *Scap. ex Etymol.*

<sup>b</sup> Ephes. ii, 2.    <sup>c</sup> Ephes. vi, 12. See margin.



we know by Scripture and experience was not abolished.

The measure or degree of this burning shall be '*dissolving*' and '*melting*'—"the elements (or hosts) shall be dissolved and melt with fervent heat." The Apostle uses a metaphor from the refining of metals, which is dissolved and melted with fire in order to be purified. To this the word *πυρραμενοι* harmoniously agrees: for when the Psalmist several times uses צרף to *refine*, (as Ps. xii, 6.) the Septuagint expresses it by *πυρω*. And whence indeed is our word *pure*, but of the Latin *purus*? and whence is the Latin *purus*, but of the Greek *πυρ* or *fire*?

But though the starry heavens shall not be touched with this fire; yet, by the refining of the airy heaven, the aspect of the starry heavens may be more clarified to our sight. All the stars and planets may appear more glorious, as transmitting their beams through a purer medium; so that the heavens may seem as a new light, and the world as a new thing. And in regard to those wicked spirits, mentioned Eph. vi, 12, which we observed are part of the elements or hosts of this lower heaven; the efficacy of the fire shall not reach their substance, so as to burn them; yet shall they so far suffer by this fire, as to be cast down from those higher mansions, and confined in some lower place. Thus St. Jude intimates,—“The angels which kept not their first estate, but left their own (or proper) habitation, he hath reserved to be *bound*<sup>d</sup> with everlasting chains of darkness, at the judgement of the great day.” (v. 6.)

The *time* when this fire shall be kindled is shown by comparing v. 13

with v. 7, 8; viz. that whereas the thousand years of the Church's restoration, is called there *one day*, and a day of *judgement*; this fire is kindled in *the beginning of that day*, in order to make it also a day of ruining judgement to the obstinate wicked; as it will be also a happy rewarding judgement on them that believe, when the earth is purified. For most evidently the Apostle there makes this glorious time to follow that great burning, and this burning to precede that; or he needed not to have inserted so emphatically his '*nevertheless*'—to prevent mistakings or misgivings of heart in them that hope for a glorious state of the Church on earth, according to the tenor of all the prophecies. (Compare Rev. xix, 3, with xx, 1, 2, &c.) And why else does the Apostle tell us of *new heavens* and a *new earth*, and such as wherein should dwell righteousness? and how shall they be so new, and a habitation of such righteousness, but because this fire shall so purge them of their dross, and make them new.

I have given the most literal, and therefore the most congruous sense of this text: for according to the old rule, we are not to seek an allegorical interpretation, when a plain and literal one is at hand. Our Lord indeed speaks in hyperbolical language in Matt. xxiv, 29 in relation to the heavenly bodies; because literally the stars cannot fall from heaven, having no space to fall to big enough to receive them. And in such passages as Isaiah li, 15—19; and xxxiv, 2—5; Jer. iv, 23; Hab. ii, 6; there is evidence from the context that the mention of the heavens is figurative. And even were we to account these expressions in Peter

<sup>d</sup> Compare Rev. xx, 1.

figurative, it would amount to much the same thing; considering that the hosts of the figurative heavens and earth are the inhabitants and political rulers thereof. For in both senses the *body* of the earth, and the heaven of stars, are reserved from the fire: so that nothing is burnt, but what is noxious to the Church, and impedes her happy estate on earth.

That we may have the full intent of the Apostle in this text, note that verse 14, ("Seeing ye look for such things, be diligent that ye be found of him in peace; without spot and blameless,") suggests a query that must be answered; viz. what is the place and state of the *saints* in the time of this burning? We answer; that the Lord can miraculously keep his people in this fire, as he did the three children in the fiery oven;<sup>e</sup> and the Israelites in Goshen, whilst fiery judgements were spread over all the land of Egypt round about.<sup>f</sup> Respecting these and similar preservations it is said, "We went through *fire and water*, but thou broughtest us into a place of refreshing."<sup>g</sup> And it is promised for the future, "When thou passest through the fire thou shalt not be burnt, &c. I am thy Saviour, that gave Egypt for thy ransom."<sup>h</sup> He can carry them through this fire, by taking them up into the air at his coming, according to 1 Thess. iv, 17—"We which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." On which words learned Mr. Mede hath this; "I will add what may be conceived to be the cause of this 'rapture or taking up the saints' then alive, to meet the Lord in the clouds, rather than to wait his coming to the earth. What if it

'be, that they may be preserved during the conflagration of the earth, and the works thereof? (2 Peter iii, 10.) that as Noah and his family were preserved from the deluge, by being lifted up above the waters in the ark; so should the saints at the conflagration, be lifted up in the clouds, unto their ark Christ, to be preserved there from the deluge of fire, wherein the wicked shall be consumed." And the most learned of the Jews hold an opinion agreeing with this, derived from Elias, a Jewish doctor, who lived under the second temple. He says: "When the blessed God shall renew this world; 'when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted;' then (as Isaiah xl, 3) 'they that wait for the Lord shall renew their strength, they shall mount up with wings as eagles;' or like as eagles do on their wings. For it is said, Psalm xlv, 2, 'Therefore shall we not fear, when the earth shall be changed.'"

The Apostle concludes with instruction to the godly; for unto such he expressly bends his speech, calling them *beloved*. So that here, we that believe have a morsel of importance to chew; that though we have certainly the truth of saving grace, and an apostle to assure us thereof, yet the consideration of the conflagration of the world and the renovation of it for our use, is of great consequence to us. As if the Apostle should say: Ye that have truth of grace, though ye cannot be damned, yet it is not sufficient to dismiss all care from your heads, nor fear out of your

<sup>e</sup> Dan, iii, 25.

<sup>f</sup> Exodus ix, 23.

<sup>g</sup> Psalm lxvi, 12.

<sup>h</sup> Isaiah xliii, 2.

hearts, touching your salvation, at the deluge of fire burning the whole world. The method the Apostle uses in pressing believers to a deep consideration of this point, is by an argument consisting of antecedent and consequence: "*Seeing these things shall be dissolved, (v. 11,) and seeing ye look for such things, (v. 14.)* as the renovation of the world; it concerns you to look to yourselves now, in preparation for that great day of burning. Though I will not tell you, what may be the great thoughts of heart in all dilatory saints, at that day of burning; yet you have cause to have serious thoughts about it now, to your lives' end, seeing such saints shall be concerned in that fire; even as my brother Paul saith, 1 Cor. iii, 13." So that whatever *antinomian* spirits may dream, the Apostle plainly would have believers consider arguments of dread, as well as arguments of comfort.

The effect to be produced from believing and looking for these things, is expressed in the form of a question and exhortation: "What manner of persons ought ye to be in all holy conversation and godli-

ness, &c." (vv. 11—18.) In both we must not be professors at large; —not such wheat as is like the tares. Towards the end of the harvest there must be a sensible difference between the lowest saint and the highest moralist; between the meanest true professor and the most gilded hypocrite. This pre-eminence in matters of piety Peter prescribes in seven particulars, viz. (1.) "In all *holy conversation*:" it is not enough to say, "my heart is good," but our *conversation* must prove it to be so.<sup>i</sup> And that not only in *honesty*, (which all moralists have,) but in *holiness*, as acted by a holy rule and to a holy end.<sup>j</sup> (2.) "In all *godliness*:" that is, in a godly *inside*. (3.) "Looking for, and hasting to the coming of the day of God:" that is to say, *to meet Christ*.<sup>k</sup> (4.) "Be found of him in *peace*;" viz. peace with God and in your own conscience, and not terrified.<sup>l</sup> (5.) "Without spot and blameless."<sup>m</sup> (6.) "Be not led away with the error of the wicked;" viz. the scoffers and doubters of verses 3, 4: (7.) "but grow in grace;" viz. by addition and augmentation, according to chapter i, 5—8.

<sup>i</sup> Matt. xii. 24, 37. <sup>j</sup> James iii, 17. <sup>k</sup> Matt. xxv. 1, 3. <sup>l</sup> Rom. v, 1—3. <sup>m</sup> See Eph. v. 27; Col. i. 23; 1 Tim. vi. 6; Titus ii. 5; Jude 24.

## No. II.

## GOG AND MAGOG.

## REVELATION XX.

The occasion of this second excitation springs from the first; viz. how or whence shall be left remaining on earth, after the thousand years of the glorious state of the Church, such a wicked offspring as Gog and Magog, if there shall be such universal burning of the world, as shall transform it into a new heaven and a new earth? To solve this knot, we must first know, who Gog and Magog are.

Verses 8, 9 state, "that at the end of the thousand years, Satan, being loosed, shall go out to deceive the nations which are in the *four corners* of the earth, Gog and Magog;" whence we can rationally deduce no less, than that Gog and Magog are not this or that *nation*, but an extract and collection of the dregs and dross of *many nations*. This the Prophet Ezekiel signally confirms: "Son of man set thy face against Gog in the land of Magog, the chief prince of *Meshech* and *Tubal*, and prophesy against him; and say, thus saith the Lord, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and will bring thee forth, and all thy army, horses and horsemen, and all of them clothed with all sorts of armour, even a *great company*, with bucklers and shields, all of them handling swords; *Persia* and *Ethiopia*, and *Libya* with them, all of them with shield helmet; Go-

*mer* and his bands, the house of *Togarmah* of the north quarters, and all his bands, and *many people* with thee:"<sup>n</sup> whence you have a fair prospect to see *who* Gog is, with his variety of nations embodied with him; as also *what* he is, viz. such as God will set himself against.

But then the grand question necessarily falls in, How can it consist with that glorious state and time, included within the one thousand years, that after it, even immediately at the very end thereof, there shall be extant such a crew as this? I confess this has been to me the most intricate knot throughout the whole doctrine of the Millennium. I was not thereby (as some learned men acknowledged to me *they* were) kept off from embracing so much of that doctrine as was revealed to me; yet it still perplexed me as a labyrinthian difficulty. I must therefore prophesy of this submissively, leaving the Church of Christ to judge. For besides that in mysteries of this nature, Christ hath usually some *reserves*, which he will not unveil till near the very time of fulfilling the whole; there is also a peculiar method in Christ's discoveries of such great things as these, whilst he intends and is intent to reveal. So that, as the world was made orderly and successively in six days, as an introduction to the Sabbath of rest; and several months are appointed for the product of

<sup>n</sup> Ezek. xxxviii, 2—7.



several fruits and flowers, (the preface to a complete summer,) Christ likewise is pleased to tell us his mind in sundry times or parcels.<sup>o</sup> If therefore this be the day or the month in which a clear light is to spring forth in relation to this point, clearing the way to that millennial Sabbatism; <sup>p</sup> what I can receive of it by prayer and scrutiny into the Scriptures, I shall cautiously communicate to the apocalyptical students among the expectant saints.

Many to whom I have propounded this gordian knot to be loosed, centre towards this opinion—That there shall be in the time of the thousand years a remnant of smooth hypocrites, extant upon the earth, as the hidden putrid matter or spawn; which at last, by the devil's influential brooding and hatching, shall be generated into Gog and Magog. They that are apt to conceive this remnant shall be a distinct body by themselves, seem to have in their eye some such passages as these: "he that is filthy, let him be filthy still:"<sup>q</sup>—"no unclean thing shall enter:"<sup>r</sup>—"without there shall be dogs."<sup>s</sup> Others, who think that this remnant shall be a mixture sprinkled among the glorified saints on earth, hanker after such notions as these: that as the Gibeonites, were hewers of wood and drawers of water to the Jewish Church, so these to the glorified Church shall be *servile*,—and that if the saints must *reign*, they must have somebody to reign over;—and if they must *rule* the nations, there must be a communion, such as is between the governors and the governed.

I must however adhere to my principle before laid down (p. 281;) that this time of the *thousand* years

is a *sinless* time, and withal, a *sorrowless* time; and that the raised and changed saints shall not be brought into such a dim glory or cold comfort, as to have adjacent to them, or interjacent among them, men of sinful hearts. If believers now have a great spirit of discerning men, how much more will they have it then: discernment of *false* brethren amongst them, would, in every respect, be incongruous to a glorious estate. Christ, indeed, and the angels conversed on earth, *unpolluted*, but not *ungrieved*: and surely, in the same sense as angels are said to joy at mens' conversion,<sup>u</sup> they also grieve at their transgressions. And if Christ hated hypocrites equally, if not more, than the profane, (when he said, that the publicans and harlots enter into heaven before them; and that the burning of the world is an universal deluge of fire on all evil persons, that obey not the gospel of Christ,<sup>w</sup> and on all evil things, even to the very hay and stubble of errors in his own elect;<sup>x</sup>) it cannot be fairly probable, that he will leave among his glorified saints such a corrupt brood, who often do more mischief secretly than the open wicked;—as Paul hints in his complaint of false brethren.

Now we hold, on the contrary, that there shall be no men on earth during this period, but such as shall attain to a perfect freedom in one kind or other from sin, and so from mortality also, throughout that time. For as all they, who, under the covenant of grace, have been incorporated into Christ by the spirit of faith, shall be raised or changed into an *immutable state of perfection*, never to be altered for the worse but for the better; so there shall be

<sup>o</sup> Heb. i, 1.    <sup>p</sup> Heb. iv, 9.    <sup>q</sup> Rev. xxii, 11.    <sup>r</sup> Rev. xxi, 27.    <sup>s</sup> Rev. xxii, 15.

<sup>u</sup> Luke xv.    <sup>w</sup> 2 Thess. i, 8.    <sup>x</sup> 1 Cor. iii, 12—15.

many others, at that time alive on earth, who shall be restored for so long, only to an Adamitical state of innocency, according to the tenor of the covenant of nature made with Adam; and therefore shall be mutable, and shall fall, when in like manner they are assaulted by Satan. Out of these shall spring the brood of Gog and Magog. Thus you see how some shall never fall, whilst others shall. And you see on what grounds I have thus distinguished: viz. by the difference of being in Christ by the covenant of grace; and being in Adam, or as Adam in innocency, according to the covenant of nature. So that these that fall cannot be said to fall from *grace*, because they never had that which is properly called grace. And the reason of *my* so distinguishing is, because the *Sacred Scriptures* do so.

In tumbling over books I have found some learned companions in this opinion thus far; (if that will enable it to go down better with any;) among whom I will name Dr. Twiss, in his letter sent by Dr. Meddus to Mr. Mede; also the learned author of "The Retired Man's Meditations," in the last chapter on the manifestation of the sons of God. And learned Mr. Mede himself says in his letter to Dr. Meddus,† "I have discovered my opinion of the thing; (meaning the first resurrection, &c.) but *de modo* how it shall be, I could willingly abstain from determining. We must be content to be ignorant of the *manner* of many things, which for the *matter* we are nevertheless bound to believe. Too much adventuring here, without a sure guide, may be dangerous; and breed intolerable phantasies, as it did among some in those

' ancient times; which occasioned, as may seem, the death and burial of the main opinion itself, so generally at first believed. Yet, thus much I conceive the *text* seems to imply; that these saints of the first resurrection should reign here on earth in New Jerusalem, in a state of *beatitude and glory*, partaking of the *divine presence and vision* of Christ their King; as it were in a heaven upon earth, or new paradise, *immutable, unchangeable*, &c. That (for the better understanding of this mystery) we must distinguish between the state of 'the New Jerusalem,' and the state of 'the nations which shall walk in the light thereof;' they shall not be both one, but differing. Therefore what is spoken particularly of the *New Jerusalem*, must not be applied to the *whole Church* which then shall be. New Jerusalem is not the whole Church, but the *metropolis* thereof, as also of the new world. The state of the nations which shall walk in her light, though happy and glorious, yet shall be *changeable*; as appears by the commotion of the nations, seduced at the end of the thousand years. But the state of those who dwell in New Jerusalem shall be *extra omnem mutationis aleam*:—"Blessed are those that have part in the first resurrection, for on them the second death hath no power."

Though I agree with them in the *substance* of their statement, yet not in the *latitude* of it. For I include the *living*, that are changed at the coming of Christ, with those raised from the dead at the first resurrection. I am not persuaded, secondly, that *all* the nations that are said to walk in the light of New Jerusalem,

† Diatribæ pars iv, p 463,    ‡ 1 Thessalonians iv, 14—18.

shall attain only to a changeable perfection, to miscarry at last; because the text does not say, either, expressly, *all the nations*; nor does it, in that indefinite speech, '*the nations*,' any how intimate, that it intends the universal of all nations: for then it needed not to have distinguished Gog and Magog. And that which follows in our text, that they are *gathered together*, and they *come up*, notes an extracted collection of parts or parcels out of diverse nations, called out by the devil's seduction; not all the nations themselves: for it were impossible for any one place to hold all nations mustered together for battle. But that some shall be *immutably* happy, others *mutably*, is undeniable. 1st. Because, though the New Jerusalem shall be enlightened with the glory of God and of the Lamb, and the nations of them that are saved shall walk in the light thereof; yet some remain *seduceable*, and are seduced at last to their own destruction. 2ndly. Because some *encompass*, as *enemies*, the camp of the saints; others are the saints encompassed. 3rdly, Over some *the second death hath no power*; over others it *hath*.

If any think a state of happiness, equal to that of paradise, inconsistent in regard to those who have *no grace*, I answer: We know that Adam himself, in a state of innocence, had no grace, properly so called,—either of justifying faith, or sanctifying infusions of the Holy Spirit, (which are *additions* to the nature of them now saved,) but only an exact rectitude of nature: and yet God judged him meet, and would make him no meeter, for that glorious state in paradise. And likewise all the angels had but a natural perfection from their crea-

tion; yet were they accounted by God himself fit for his glorious presence in heaven. If they had ever received saving infused grace, they could never have fallen from it; as all the Scriptures touching perseverance do demonstrate: therefore it was on account of their natural perfect rectitude, that they were at first put into heaven. Those that fell, fell into a state of *wanted* grace; but those that stood, stood not (I conceive) by inward sanctifying grace. For they were in no union with Christ as *sons*;<sup>a</sup> but were in relation to Christ as *servants*.<sup>b</sup>

But besides these matters of fact, let us heed what hints the Scriptures give *de jure*, touching the influence of Christ's mediatorship, in restoring part of mankind into a changeable happy estate in the time of the thousand years. For though it be not express, Rev. xxi, 2, that the nations shall eat of the *fruit* of the tree of life, in the midst of the New Jerusalem; yet it is positively there asserted, that the *leaves* of that tree shall be for the *healing of the nations*. And in 1 Tim. iv, 10, "God is the Saviour of *all* men, *especially* of them that *believe*." Yea, in 1 Tim. ii, 5, 6, we have more, and in higher terms: viz. "There is one God and 'one Mediator between God and 'man, the man Christ Jesus, who 'gave himself a ransom *for all*, to 'be testified in *due time*." Observe the last clause—'*in due time*;' for it is in the Greek, *καποὺς ἰδιούς*, ("in its own proper seasons," in the plural number;") seeming to intimate, as if neither in the *Apostle's* times, nor yet to *our* times, hath it so clearly appeared how or wherein Christ is a ransom for *all*, as it shall before the ultimate end of the world:

<sup>a</sup> Hebrews ii, 16. <sup>b</sup> Ibid. i, 7, 14.



yea, as if it shall have its own *proper* and *peculiar* season and opportunity to appear; and that with some *signal testimony*. Lastly, we have, Rev. xxi, 24: "And the *nations* 'of them that are *saved* shall walk 'in the light of New Jerusalem:" which relative word '*saved*,' must needs have respect to a Saviour and salvation. So that at the least it seems to signify thus much: viz. that Christ, when he burns the world, reserves these out of the fire, to be an appendix of the new creation, (as Lactantius, Sixtus Senensis and Dr. Twisse understand,) whatever Christ doth more for them afterwards.

I propound these as things, that are not absolutely put out of all doubt by the Scriptures; whereby the candid Reader may either make a stand and consider, or launch out further, as he sees cause. At the same time, he may be stayed from invectives against my labors herein, by considering that what we have discoursed in this present section, is not of what God does *ordinarily*, but what he does *extraordinarily*—viz. but *once*, and by extraordinary means, to an extraordinary end and degree. So that ordinary rules and notions of men cannot be meet judges of these things, but must submit to the sentence of the sacred Scriptures.

There is yet one knot concerning Gog and Magog remaining: viz. whether the time of their insurrection and destruction falls at the *end* of the thousand years, or at the *beginning*, as Ezekiel (chap. xxxviii and xxxix) seems to fix it: who first prophesies the insurrection and destruction of Gog and Magog; and afterwards (in chap. xl, &c.) prophesies of the glorious state of the

Church, as if it were to *follow* the other.

To clear this, fix we in our minds that golden rule of Mr. Mede, "That the old prophets for the most part spake of the great things of Christ *indefinitely*, as to the *time*." This he instances of the *coming* of Christ; concerning which they spake without distinction of his first and second. Whereas then Ezekiel prophesies the destruction of Gog in the land of Magog by *fire*,<sup>c</sup> as St. John also does,<sup>d</sup> some of the most learned ancient fathers, (as Cyprian and Ireneus, &c.) expected a *double* fire of destruction to be executed upon the world: namely, one at the *beginning* of the thousand years, to destroy the wicked that shall be then extant; another at the *end* thereof, for the destruction of the wicked that shall then rise up against the kingdom of Christ. And this they expected according to the Scriptures: for of the first fire mention is made, 2 Peter iii, (according to our former exercitation;) and of the latter by St. John, Rev. xx, 9: though he also had before hinted the first fire, Rev. xix, 20. Which things being so, do very well reconcile Ezekiel and St. John.

Furthermore, and yet nearer to the matter, several others of the most learned ancients (as Tertulian,<sup>e</sup>) conceive Ezekiel's Gog to be the same with that of John. And what is still more to the purpose, Ezekiel himself, (notwithstanding the order of placing his prophecy before urged,) lets fall several passages which intimate to us, that the final destruction of Gog and Magog is not at the *beginning* of the glorious state of the Church on earth. He averreth, that *first* "the people of Israel shall dwell safely in their

<sup>c</sup> Chapters xxxviii, 22; xxxix, 6.

<sup>d</sup> xx, 9.

<sup>e</sup> Lib. adv. Marc. c. xxiv.



own land, before Gog shall come up against them;" and then "in the *latter years* shall Gog come into the land of Israel."<sup>f</sup> And he assures us, that, after the destruction of Gog, "there shall be seven years to burn their weapons, and above seven months to bury the slain of Gog:"<sup>g</sup> which, (whether we take it figuratively, to intend a long complete time; or *literally*,) is too long a time, and too incongruous a condition, to be inserted into the very body and heart of the glorious estate of the Church on earth as it is stated and terminated by St. John, Rev. xx, 1—6; and therefore far more fit to be placed at the *end* of that glorious state, at which last time, St. John is positive, that there must arise an enemy. And therefore, from the *order of placing* distinct histories or prophecies in the Old Testament (the weakest argument that can be, to state the time and order of the things themselves!) we have no more reason to infer, that Ezekiel puts the destruction of Gog at the beginning of that glorious estate, than that St. John does, who also describes the mode of that estate, Rev. xxi, after he had spoken of the destruction of Gog, chap. xx.

Thus, having set the goodly *stem* (I say not every *twig*) of this discourse, and earthed the roots thereof with the choice mould of sacred Scriptures, at last there springs out thence three chief branches, with fair fruit hanging thereon, which, being gathered, eaten and digested, are very cordial for our practical edification.

1. First, that no external consideration whatsoever is sufficient of itself to restrain a graceless creature

from running into gross sins. Ham saw the dreadful flood upon the ungodly old world, and enjoyed his share in the miraculous preservation of his pious father: yet he went graceless into the ark, and such, or worse, he came out of it; inasmuch as he survived upon the waters only to receive his prophetic father's curse on him and his posterity.<sup>h</sup> In like manner, the Israelites had seen the stupendous miracles of God,—in bringing them out of Egypt, in carrying them through the Red Sea, and in his appearance at Mount Sinai to give them a law, at which they trembled,—and they had also felt the hand of God upon themselves, for the sin of murmuring;<sup>i</sup> yet for all these, they committed that horrid idolatry of dancing about the molten calf,—and that whilst the mount was burning before their eyes!<sup>k</sup> Likewise Judas Iscariot heard the terrible threatnings which his master Christ denounced against obstinate, hypocritical and ungodly men!—yea, against *himself*, when Christ said, "Have I not chosen you twelve, and one of you is a devil?"<sup>m</sup> and "woe unto that man by whom the Son of Man is betrayed; it had been good for that man, if he had never been born."<sup>n</sup> And on the other hand, he heard those celestial sermons, that Christ preached to win melting sinners, and to comfort the weakest saints; and had a sight of all the glorious miracles his master did, he himself also being enabled by him to work miracles. Yet a Judas will be a Judas; as sure as the devil (that entered into him) will be still a devil. For notwithstanding all that he had seen, heard, and enjoyed from and under his master Christ, he doth so un-

<sup>f</sup> Chap. xxxviii, 8, 14.

<sup>g</sup> Chap. xxxix, 9—14.

<sup>h</sup> Gen. ix.

<sup>i</sup> Ex. xvi. xvii.

<sup>k</sup> Ex. xxxii; Deut. ix, 12—18.

<sup>l</sup> Matt. xi, xxiii, &c.

<sup>m</sup> John vi, 70.

<sup>n</sup> Matt.

xxvi, 24.

naturally, ungratefully, and traitorously betray him, that the horridness of the fact in his own eyes caused him to shut his eyes by strangling himself! Yea let us ascend (for I rise by steps) unto that perfect state of Adam and Eve, who had heard sufficiently that direful threat,—that if they did eat of the forbidden tree, they should surely die the death; who also had seen all the new created glory of paradise, and felt the joy of their own perfection. Yet for all these (as ye well know the story) they hearken to the devil (and that in the unlovely shape of a serpent) to an unbelief of God, and to their own ruin. The angels that fell, go beyond all these; who having no tempter, or matter of temptation without them, (but, contrariwise, were in perfect glory, beholding the face of God, and enjoying all happiness to encourage them to keep their station,) yet tempted themselves, fell from their own steadfastness, and were tumbled (O dreadful catastrophe!) down to hell.<sup>o</sup> Thus likewise do Gog and Magog; who (whether you will receive them as in Adamitical perfection, or whether you had rather look upon them as in an inward state of corruption, whilst they live the thousand years,) will have seen and heard enough of the late burning of the world, and all the open wicked; of the transcendent glory of the Church, by a resurrection and mutation; and not have been unwarned (out of this our text) of a future Gog and the judgement to come on him: and yet you see (for God cannot lie) they will prove a Gog-Magog. Gog will be Gog to be seduced, as sure as the devil will be a devil to seduce them, and to rise and attempt the ruin of the most glorious Church

that ever was, to their own fatal and infernal destruction by fire. Out of all which, we have great reason affectionately to infer the slippery uncertainty of a graceless heart, though otherwise as innocent as Adam;—the aptness of man to believe the devil before God;—the intestine antipathy and enmity of all that are not of the Church, against the Church; though never wronged by the Church, but dealt well with for their sakes;—the audaciousness of sin, when once it hath conceived; in that nothing daunts it;—and lastly, how little reason we have to rest in any state whatsoever, (either of innocent Adam, or the new created angels; much less in an unregenerate estate,) till we be established with the inspiration and infusion of never fading sanctifying grace from Christ.

2. The second branch is, that the highest created perfection of nature cannot, of itself, persevere in that its native goodness, without an establishment by addition of a gracious immutability. The final intent of God in such a frame of creatures is, that all, both angels and men, might see their need of God at last, as well as at first, and so be held in a dependance on him from first to last: so that Christ in all things might have the preeminence.<sup>p</sup> That not any Adamitical perfection, or angelical glory, but Christ alone might bring the stability of a state. And hereby is set forth a most glorious manifestation of God's justice and mercy: *justice* on them that fall, for their non-pursuance of an establishment; and *mercy* on them that persevere, who waited on him till he did, through Christ, settle them for ever. So that as we hereby learn, that God hath so constituted

<sup>o</sup> 2 Pet. ii, 4; Jude 6.

<sup>p</sup> Col. i, 18.

man, that he hath nothing in himself by nature; yet by grace he becomes partaker of the divine nature, and so united to God, as to stand by His power. This *union* is fully expressed, Col. iii, 3,—“Our life is hid with Christ in God;” and in John xvii, 21—23,—“That they all may be *one*, as thou Father art in me, and I in thee; that they also may be one in us;—that they be one, even as we are one; I in them, and thou in me, that they may be made perfect in one.” And the *power* grounded on this union is fully expressed, 1 Pet. i, 3 to 5,—“Blessed be God, that hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you, who are *kept by the power of God*, through faith unto salvation.” Thus, upon the ground of union and interest in Christ’s resurrection, through faith (a great bond of union,<sup>q</sup>) we are kept infallibly, by the power of God, to that inheritance of glory; as that glorious inheritance is kept incorruptibly and unfadingly for us. And then upon that union follows a suitable communion: for as the union is continual, so from thence flows a continued emanation of gra-

cious influences from God through Christ into believers,—as a stream from a living fountain, and beams from the sun.

3. The third branch is, that there is a superexcellency of the state under the covenant of grace in Christ, above that under the covenant made with Adam. For by virtue of the Adamic covenant, men shall be restored in soul and body to the natural perfection which Adam had in the state of innocency. But those under the covenant of grace shall have, superadded to this, a spiritual and angelic body, whereby the Spirit, instead of being hindered, shall be aided. And besides the perfection of all their natural faculties, they will have the perfection of all their graces. And whereas those only under the covenant of nature may and will fall; those under the covenant of grace never can again decline. Therefore never rest in any estate but that of the covenant of *grace*. If you have that, you have the cream of *all* the covenants perfected and perpetuated in you, and so will continue for everlasting. Neither be confident that thou art really partaker of the covenant of grace, until thou art by it effectually endowed with spiritual light and life to a sincere and inward holiness.

<sup>q</sup> Ephes. iii, 17.

## No. III.

## THE TWO WITNESSES.

## REVELATION XI.

*Time*, the surest interpreter of prophecy next to God himself, has confuted the opinions of many concerning the Two Witnesses, and left others in hopeless darkness. I venture, nevertheless, but with diffidence, to propose another interpretation. I confess it differs from all I ever read or heard of: but on this account I claim the more indulgence, as venturing on so lonely a task to serve others.

I shall first set my view of it before the Reader in the following short thesis, or proposition, which I intend to discuss: viz. *That believing JEWS, as well as GENTILES, from the time of Christ to his next advent, may be of the Two Witnesses; who shall more especially give their testimony in the troublous times of the last days.*

Now, if we mind the *definite* number *two*; none can be more distinctly so than believing Jews and Gentiles. And if we rather mind an *indefinite* (i. e. a sufficient) number; there is no readier way to find such a sufficiency of witnesses, than to look among believing Jews and Gentiles. Yea, even if we hanker after the opinion that the two Witnesses are the *Old and New Testaments*;—(though these were rather the *matter* witnessed, than the *Witnesses*;) or that *magistrates and ministers* are the two Witnesses; still the fullest witnessing to both Testaments, and the most magistrates befriending them, will be soonest found by putting believing Jews and Gen-

tiles into the society of the two Witnesses. Thus we see partly already the harmonious convenience of the thesis.

But some will ask, What *necessity* is there to take in the believing Jews? I shall give three reasons in reply.—

1. First, it would be a wonder, I think, to all intelligent readers of the Scriptures, if the believing Jews, who are brought in, throughout that whole volume, as the *PRINCIPAL* holy actors, (more especially in that future glorious scene on earth; the Gentiles being mentioned only as accessories,) should not act a part also in the testimony of the *two Witnesses*. Isaiah xiv, 1—3, sets forth the priority of the Jews before the Gentiles, at the time of the re-stauration of the Church; inasmuch as the people chosen, are before the strangers adjoined to them. Isaiah xlix, 22, 23, speaks more fully to the same point: “Thus saith the ‘Lord God, behold I will lift up my ‘hand to the *Gentiles*, and set up ‘my standard to the people, and ‘they shall bring *THEY* sons in their ‘arms; and *THEY* daughters shall be ‘carried upon their shoulders. And ‘kings shall be *THEY* nursing fathers, ‘and their queens *THEY* nursing mothers: *they shall bow down to thee*, ‘&c.” The apostle Paul tells us plainly,<sup>a</sup> that we Gentiles are but a subrogated Church, placed for a time in the room of the principal;—the Jews being the genuine olive tree, and we the wild olive tree;

<sup>a</sup> Rom. xi, 11—33.



they the natural branches,—we the grafted. “And if the diminishing ‘of the Jews (saith he) be the *riches* ‘of the Gentiles; how *much more* ‘*their fulness*?’” So that *our* ‘much more’ depends on *their* ‘fulness.’

The notions, types, and allusions of Rev. xi, are not only all Jewish, (as are the symbols and types throughout the book of Revelation;) but they are of such a character as would seem to put the Gentiles to their shifts to prove *themselves* to be of the two Witnesses, if they deny the Jews to be of them. For here we have the temple, the altar, candlesticks, and olive trees; concerning which latter, St. Paul tells us plainly (as we have just seen,) that we Gentiles are but the *wild* olive tree, and the Jews the genuine one.<sup>b</sup>

There is also a plain allusion to Elijah and Elisha, (the former more particularly,) inasmuch as both these Witnesses are prophets; they wear *sackcloth*, or rough garments;<sup>c</sup> fire proceedeth out of their mouths against their enemies;<sup>d</sup> they shut and open heaven;<sup>e</sup> and they ascend up into heaven.<sup>f</sup> The allusion also to Joshua and Zerubbabel is apparent, throughout Zech. iv.

2. Secondly, there is a *necessity* (I conceive) to take in the believing Jews to be a part of the two witnesses; because *THEIR lying dead* under the pressure and conflict with the enemies of the truth, and anon *THEIR rising again*, in the way of conquest over those enemies, is as assuredly prophesied in other Scriptures, as the lying dead and rising again of believing *Gentiles* is supposed to be prophesied in Rev. xi. For thus

Isaiah xxvi, 19,—“Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out her dead.” Ezekiel says; “He said unto me, prophesy upon these bones, and say unto them, O ye dry bones hear the word of the Lord; thus saith the Lord God, &c. Behold I will cause breath to enter into you, *and ye shall live.*”<sup>g</sup> Daniel says, “And many that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”<sup>h</sup> And St. Paul: “If the casting away of the Jews be the reconciling of the world, what shall the receiving of them be but *life from the dead.*”<sup>i</sup> Surely these Scriptures cannot mean the universal resurrection of the bodies of *all men*, neither the general resurrection of the bodies of *all believers*; for they expressly relate particularly and closely to the Jews. They signify, that the Jews, living at the time intended in those Scriptures, being in a dead estate,—that is to say, some of them dead in unbelief and sin, and others, though alive in grace, yet in a state of dispersion, affliction and persecution, (often in the Scriptures compared to *death*,\* as the rising from it is to *life*;)—the latter sort of them shall, at or before the fulfilment of the former of these Scriptures, effectually arise, and stand up out of the

<sup>b</sup> Rom. xi, 11—33. <sup>c</sup> 1 Kings xix, 13; 2 Kings ii, 13; Zech. xiii, 4. <sup>d</sup> 1 Kings xviii, 38; 2 Kings i, 10—12. <sup>e</sup> 1 Kings xvii, 1; xviii, 42; Jas. v, 17, 18. <sup>f</sup> 2 Kings ii, 11. <sup>g</sup> Ezek. xxxvii, 4, 5. <sup>h</sup> Dan. xii, 2, 3. <sup>i</sup> Rom. xi, 15.

\* For misery see 2 Cor. i, 10; Hos. xiii, 14; Rev. vi, 8; 2 Cor. xi, 23; 1 Cor. xv, 31; Rom. vii, 24. For deliverance from it see Ps. lxxi, 20; lxxx, 18; lxxxv, 6; cxxxviii, 7; Hos. vi, 2, &c.

dust of their death-like miseries, to contend for the corporal and spiritual liberties of the Church, against the enemies of both. In which contest, though they may for a short time be as *slain*, by new calamities, on that account; yet they shall recover, conquer, and possess that glorious restauration on earth, which is to commence from the resurrection of all believers, both Jews and Gentiles.

That this is the main sense of the aforesaid Scriptures, the Reader may easily gather by observing the context, and noting what is put as the antithesis to that *rising to life*; viz. that state from whence they are said to rise. Thus in Isaiah xxvi, it is from “*dominion under other Lords to the ends of the earth*,” whither the Jews were scattered, without hope or help of deliverance.<sup>j</sup> In Ezekiel it is from *among the heathen* whither they were gone into *captivity*.<sup>k</sup> In Daniel it is from the invasion and tyranny of the Roman monarchy.<sup>l</sup> In Romans it is from the fall and casting away into spiritual blindness.

3. The *third* reason I shall urge is, that the *crisis* or critical days, most nearly relating to the period of that *witnessing*, have their clearest calculations from the Jews appearing on the theatre, and acting in that wonderful scene which intervenes between the witnesses lying dead and the commencement of the glorious restauration of all things. So that the Gentiles necessarily take their signal and watch-word from the Jews, to march after them, to their assistance; (I mean to further their deliverance and settlement;) as owning them to be the people of God by actual and effectual vocation. For example, to the

point in hand; it is prophesied by Isaiah, “that the Gentiles shall carry the Jews into their own land, upon horses, and in chariots, and litters, and upon mules, and upon swift beasts, and in their arms, and upon their shoulders, and shall bow down before them, &c.”<sup>m</sup> But how can the Gentiles show the Jews that great favour, till they find them in a posture and forwardness to go? or that high respect, till they see them first respect the Messiah, Christ Jesus?

Another example we have from Daniel. It being revealed to that Prophet, “that *at THAT TIME* (meaning the most miserable time of the ‘Jews’ desolation, described, chap. ‘xi.’) shall Michael stand up, the ‘great Prince, which standeth for ‘the children of thy people; and ‘there shall be a *time of trouble*, ‘such as never was, since there was ‘a nation, even to that same time; ‘and at *THAT TIME thy people* ‘(Daniel’s people) shall be *delivered*, ‘&c. every one that shall be found ‘written in the book: for\* many of ‘them that sleep in the dust of the ‘earth shall awake; &c.”—I say these things being revealed to Daniel, one of two angels standing by asked the Lord, “How long shall it be to the end of these wonders?”—that is, to when the wonderful rising of the Jews, and the wonderful troubles ensuing, shall be on foot and be acted. For the angel does not mean *the end also of all the said troubles*; (as I shall presently show;) nor does the answer mean so. The answer, according to our last English translation, is, “that it shall be for a time, and times, and a half (or *part*, as it is confessed in the margin) when he shall have accomplished to

<sup>j</sup> vv. 13—18.    <sup>k</sup> vv. 21 to end.    <sup>l</sup> Compare chap. xi, latter part.    <sup>m</sup> Isa. xlix, lxvi.

\* I have before shewn that the Hebrew *ו* is often a causal.

scatter the power of the holy people, all these things shall be accomplished." We may understand this answer tolerably as above; but better, if we read it thus,—“That at a time, and times, and part of time, having accomplished the scattering of the power of the holy people, all these things shall be performed.” This reading is close to the words and phrase of the original\* and in sense is,—that at the expiration of the term of many years, consisting of a time, times, &c. wherein the Jews shall have been scattered, their scattering now being *accomplished*, these things, (viz. their wonderful rising and troubles thereupon) shall be *performed*; that is, shall be upon the stage of human action. By which it evidently appears to us at this day, that whilst the Jews continue scattered over the whole earth, (as we now see, and they themselves daily confess,) nothing can be determinatively calculated by any, touching the time of their deliverance; nor done by us Gentiles in assistance of their return. But when their scattering is accomplished, (I say not their full deliverance, which follows certain years after,)—and which *is* accomplished when they arise, and strive against their arch enemy, —there is the *first* note or mark of time of the *glorious restoration* approaching.

Daniel hearing all this, but not distinctly understanding hereby the

time of their scattering to that rising, puts this question: “O my Lord, what shall be the end of these things?” (v. 8 :) which in effect is the same as “*When* shall be the end of these things?”—that is, if we may judge of the intent of the question, by the bent of the answer. For the answer is not of the *quality* of the end, but of the *time* of the end; and to this effect:—“that at the expiration of 1290 days, (that is, *years*,) taking their beginning from the ceasing of the daily sacrifice, and the setting up of the abomination that maketh desolate, (all three being to be taken in, to make a sure footing for the account) shall that *scattering* be finished, and terminate in that wonderful rising and struggle.” (v. 11.) This makes the *second* note, or mark of time, of the *glorious restoration* approaching.

“And how long, (might Daniel yet inquire,) shall that *troublesome time* (whose beginning periods the scattering) continue?” The Lord however prevents this question by himself stating in substance as follows;—“that though the commencement of their rising and struggling shall be with unparalleled troubles, yet they shall not be any thing like so long as their scattering, but shall end in a blessed catastrophe; the interval between both lasting in all but 45 years:”† for (saith the Lord) “Blessed is he that shall wait and continue after the expiration of

\* See the Margin. In the original is no ‘*it shall be*,’ nor ‘*when he*,’ and the word ‘*and*,’ next before ‘*when he*,’ is redundant. We have many examples of the like: as Amos iv, 10, “I have made the stink of your camps to come up [*and*] into your noses.” So the Hebrew of Leviticus vii, 16, and Genesis xxx, 30. Lastly, for the two Infinitive moods (וּכְבִּילֹת נֶפֶשׁ) it is a rule, that when כ is prefixed to the infinitive mood, *importat significationem temporis præteriti*, (as Ps. xii, 8;) and for the second infinitive, it is oft put for a noun,—*dispergere* to signify *dispersionem*. As for the signification of כָּלָה to *perform*, to be doing of a thing, before it is finished or ended, it is well known to every ordinary Hebraist.

† Near about the space of time of the building of the second temple, (John ii, 20,) viz. within one day, which may alter one year.



the 1290 days, to the making them up 1335 days or years; which is just 45 years more." (v. 12.) So that the Reader may now see evidently, what was hinted in the first question and answer, viz. that the end of the Jews' scattering was not the end of their *miseries*; but that these will be greater, at their first rising and coming together to contend for their liberty. But when they have contended, and gotten the victory, (which shall be within the space of 45 years,) then shall be a blessed time. This makes up the *third* note of time of the *glorious restauration* now at the very door.

"Then (saith the Lord, again unasked) shall be the resurrection of the saints; for then Daniel shall stand up in his lot." (v. 13.) This is the *fourth* note, or the *glorious restauration* actually begun.

From the foregoing, taken altogether, it invincibly appears to me, that the Jews must be taken into the account of the Two Witnesses; and that they shall hereafter (viz. in the 45 years) be awakened to give a divine testimony for the truth in a more eminent manner, and in a full body. Until this be done, the glorious restauration cannot come to pass; which circumstance, not being taken into the account, has, I verily believe, been the reason, why

so many learned men have been deceived in their calculation of the times leading to it.

4. But some may ask, where shall we find such a considerable number of believing *Jews*, that have given so much testimony to the truth of both Testaments since the time of Christ, as may deservedly number them among the *two witnesses*? For the satisfying of this doubt, we must first note their several dispersions, habitations, conditions, &c.

The Jews suffered *four* great dispersions, remarkable above all other petty ones, which followed upon the greater. *First*, the ten tribes of Israel were carried away captive about 721, B. C. by Salmanezer king of Assyria, who is said to have placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes.<sup>n</sup> These never returned in any considerable number. *Secondly*, the two tribes, Judah and Benjamin, were led away captive to Babylon, by Nebuchadnezzar, about 611, B. C.<sup>o</sup> Although a good part of these returned again after seventy years; yet a great number of them returned not, as is evident from 1 Chron. iv. 21—23, and John vii. 35;\* and in that they had academies and doctors not inferior to those of Jerusalem: so

<sup>n</sup> 2 Kings xvii, 6.

<sup>o</sup> 2 Kings xxiv, xxv.

\* How numerous the captives of the two first captivities were beyond Euphrates in the time of the Apostles, we may gather from two considerable passages in Josephus. The first is King Agrippa's speech, intended to dissuade the Jews from rebelling against the Romans: "Would you associate unto you men of the *uninhabited* world? 'for in all the *habitable* world the Romans live. Unless perchance any of you extend your hopes beyond *Euphrates*, and think your own countrymen in the region of the *Adiabeni* [that is, of *Assyria*,] will help you. But neither will they involve themselves in so great a war, upon an irrational ground. Nor, if *they* would assent to so 'opprobrious a business, will the *Parthians* permit them.'" The second is out of the Preface to his *Bellum Judaicum*, giving a reason why he penned it first in his own country language, and after in Greek: "I judged it (saith he) very convenient that 'the *Parthians* and *Babylonians*, and the remotest of the *Arabians*, inhabitants of our 'NATION beyond the river *Euphrates*, as also the *Adiabeni*, should know through my 'diligence, the rise of this war, &c."



that from them proceeded the *Chaldee Paraphrase*, and that great Doctor and Patriarch of Rabbies, *Hillel*. The *third* captivity befel them in the days of Ptolemy Lagus, one of the Greek kings reigning in Egypt, about 320 years B. C. who carried away into Egypt many of the offspring of them who had returned from Babylon; planting them at Alexandria and thereabouts.<sup>p</sup> These are in the New Testament called *Hellenists*, because they spoke the Greek tongue, and used in their synagogues the translation of the *Greek Septuagint*, which was made in Egypt. Titus, son of Vespasian, made the *fourth* captivity; about A. D. 71: carrying away a vast number of the Jews (ninety seven thousand, as Josephus says,<sup>q</sup>) into all parts of the world.

But ye will say, here are the *men* of the Jewish nation, but where is their *testimony* or *witnessing*? Have patience; the point is high, and steep above the common level; and therefore I cannot come to the *ακμη*, but by an advantageous winding about and orderly ascending, according to the footsteps of divine truth directing me.

Ye have seen, then, the four main dispersions of the Jews; now see how the Apostles (who were Jews) gave *their* testimony of the truth to these their dispersed countrymen. We speak

now to the three first dispersions with their branches jointly; because they were in being whilst the Apostles were alive: afterwards we shall speak to the fourth, by itself, for it came not to pass, till most of the penmen of the New Testament were deceased.

Peter, then, being at Jerusalem on the day of Pentecost, (about A. D. 33) finds there, then *sojourning* (for so we must render *dwelling*\*) *Jews*, DEVOUT MEN, out of *every nation under heaven*: viz. Parthians, and Medes, and Elamites, (i. e. Persians) and the *dwellers* (observe they *dwelt* not at Jerusalem but) in *Mesopotamia*, and in Judea, and Cappadocia, and Pontus, and Asia; Phrygia, and Pamphilia, in Egypt, and the parts of Lybia, about Cyrene, strangers of Rome, Jews and proselytes, Cretes, and Arabians.<sup>r</sup> Peter calls these "*Men of Israel*," and charges on them the guilt of crucifying Christ; which they acknowledged by being "pricked at heart," and with deep repentance asking the Apostle's advice, what to do.<sup>s</sup> They could not be *Gentile* proselytes; for he distinguishes proselytes from Jews saying, "Strangers of Rome, *Jews* and *proselytes*:" signifying to us, that all the rest were Jews by blood and race. Thus, when St. Luke here names "*Parthians*, and *Medes*, and *Elamites*," he means those of the ten tribes,

<sup>p</sup> See Agatharchides Cnidius, in Alexandri M. historia; and Josephus lib. 1, contr. Appion p. 1, 50, cum lib. 12, Antiq. c. 1. <sup>q</sup> Lib. vi, Bel. Jud. c. 17. <sup>r</sup> Acts ii. s vv. 22, 23.

\* The Greek is *κατοικεῖντες*. Now *οικεω* and *κατοικεω* as they sometimes signify to dwell from year to year, so oft also to sojourn for a short time; especially according to the dialect of the Hellenists, who were the Jews that spake Greek, by reason of their Greek neighbours among which they dwelt in the Roman Empire. For example; out of the Greek Septuagint (which was translated into Greek, and used in their Synagogues by the Hellenistical Jews) Gen. xxvii, 44, Rebecca saith to Jacob, Son arise and flee unto Laban to Haran, *καὶ οἰήσου μετ' αὐτὸς ἡμέρας τινὰς*, &c. i. e. and sojourn with him a few days until thy brother's fury turn away. So I Kings, xvii, 20, Why hast thou brought evil on this widow, *μεθ' ἧς ἤγω κατοικῶ*, that is, with whom I sojourn. Many more examples might be produced.

carried away captive by Salmanezer, unto Halah, and Habor, by the river Gozen, and to the cities of the Medes, (as before shewn;) where learned Jerome (who was a great traveller and linguist) commenting on Joel iii, 6, saith, that they lived in his time; and he was alive at least in the year 392 after the birth of Christ.

Further, when St. James directs his Epistle to the "*twelve tribes scattered abroad*" (observe the word *twelve*) he means those of the three first grand dispersions. And when St. Peter directs his two Epistles "to the scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia,"<sup>t</sup> he means those lesser dispersions that issued out of the three first greater; viz. those that were drawn out of Babylon and Mesopotamia, and planted elsewhere in those foreign countries. Now in the countries before mentioned, there were not only, in the Apostles times, divers synagogues of the Jews,\* (among whom also were *believers*);<sup>u</sup> but there were also several famous churches of Jews. At Jerusalem (for example) 3000 Jews were converted at the preaching of Peter, when he found these "*devout men*" of the dispersion; and this number was afterwards augmented to at least 5000.<sup>v</sup> At Antioch also there was a famous church. And at the great city of Rome, was a church,<sup>w</sup> in which were some believing Jews; as appears by the matter, scope and

phrase of the Epistle to the Romans, but expressly from Acts xxviii, 24. St. Paul's Epistle to the *Hebrews* further intimates, that there were Christian churches of saints among them, *wherever* scattered.<sup>†</sup> In the Roman Empire were also many other churches mentioned in Scripture; (as at Cenchrea and Corinth; divers in Galatia, Asia, and Macedonia; at Colosse in Phrygia, and in the isle of Crete;) among whom were doubtless many Jews scattered in these places.

Touching the fourth and last captivity of the Jews, we can only be confident of two of the Apostles, that they lived to see that unhappy day—viz. *Jude* and *John*.

First then of the Apostle *Jude*; the Centuriæ Magdeburgenses tell us, that he was one of those who exercised the ministry of the Gospel from Christ's ascension, to the time of Trajan the Roman emperor,<sup>x</sup> who began his reign A. D. 99.<sup>y</sup> And our English Annotations, in setting down the Argument of St. Jude's Epistle, assert, that he survived many of his colleagues: grounding themselves on v. 17; wherein they interpret him as speaking of the Apostles, as though they were dead. And indeed, the very placing his Epistle next to that of St. John, and the last of all the Epistles, signifies that his was the longer life; it being probable that the Epistles were received by the Church into the canon of the authentic Scriptures, according

<sup>t</sup> 1 Peter i, 1 compared with 2 Peter iii, 1. <sup>u</sup> Acts xxii, 19; xxvi, 11. <sup>v</sup> Acts ii and iv, 4. <sup>w</sup> Rom. xvi, 5. <sup>x</sup> Cent. Magd. cent. 1, lib. 2, c. 4, sect. de Minist. Evangelico. Tit. de vitis Doct. <sup>y</sup> Buchol. Jud. Chron. ad an. 99.

\* There were synagogues at Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, and Salamis. See Acts xiii, 1, 5; xiv, 1; xvii, 1, 10, 16; xviii, 1, 4; xix, 1, 8.

† The following places shew that they were *pious* Jews addressed in this Epistle, viz. chap. vi, 10; x, 25; xiii, 17; xviii, 19; xx, 21: and these following in the Epistles of James and Peter, shew the same in regard to the Jews to whom they wrote: viz. James v, 14. 1 Peter i, 2.

to the order of their penning and publishing. Now the circumstance that St. Jude, himself a Jew, does not inscribe his Epistle to any particular people, but to all, (even as antiquity titles it, "The *General* Epistle of Jude") implies, that he intended it as well for believing *Jews* as Gentiles : which is further probable for these reasons. First, being about to give three examples of God's judgements on apostates, all out of the *Old* Testament, (vv. 4—6,) he prefaces them thus : "I will therefore put you in remembrance, though ye *once* knew this;" which expression must needs look more towards the Jews, who more properly knew this *once*, (viz. in *times past*.) than the Gentiles. Secondly, there are divers passages that are far more taking with the Jews than the Gentiles ;—as that of Michael contending with the devil about the body of Moses, (v. 9,) which was known only by unwritten tradition among the Jews ;—and those passages concerning Cain, Korah, and Balaam ;—and that of Enoch's prophecy, (v. 11,) the book whereof, if ever in writing, was long since lost.

Touching St. John. 1. He had the matter of his book of the *Revelation* shewed to him in the time of his banishment in the Isle of Patmos, A. D. 96, (as the best chronologers affirm,<sup>z</sup>) which was about twenty five years after the last of the *four* captivities ; at which time, for any to question whether there were *seven* churches in Asia would be as absurd, as to bid me shew him the sun. The same chronologers affirm that he wrote his *gospel* three years after his vision of the Revelation,—viz. A. D. 99. His epistles were evidently written towards the end of his life ; for they mention,

that *Antichrist* was then beginning to appear.<sup>a</sup> Further, St. John, as well as the other apostles, excepting Paul,<sup>b</sup> was a minister to the *circumcision*, and therefore his writings must be considered as having a special regard to the Jews of the four dispersions ; holding forth to them, with great testimony, the truth and necessity of adhering to the doctrine of the Gospel.

We cannot but admire the infinite wisdom and goodness of God, in turning those evils, which the Jews suffered, into most advantageous opportunities for spreading the Gospel by "devout men" among them : whom he had preserved in that warm temper, and stirred up to come to Jerusalem at the solemn feasts ; making them thereby ear, and eye, and some of them *feeling*, witnesses of the power of miracles confirming the New Testament doctrine, and the power of doctrine confirming the miracles : so that they could go home to Parthia, Media, &c. and tell to all, what they had seen, heard, and felt of the power of heavenly doctrine and miracles at such or such a feast ! Nor can we forget, how effectually this testimony was given and *taken* ; in that it is said of the saints scattered at Rome (whereof were some believing Jews ; as we showed before from Acts xxviii, 24,) "that their faith was spoken of throughout the whole world."<sup>c</sup> And of the Church of Smyrna, in which were some believing Jews, (as is hinted Rev. ii, 9,) what glorious things are spoken !—"I know (saith Christ) thy works, and tribulation, and poverty, but thou art *rich*," &c.

It is not rationally to be imagined, that all those aforesaid synagogues, and churches, so far and wide dispersed over the face of the whole

<sup>z</sup> Buchol. Ind. Chron. ad an. 96, citans Eus. Idem asserit Irenæus. <sup>a</sup> 1st Epistle iv, 3 ; 2d Epistle, 7. <sup>b</sup> Rom. xi, 3 ; Gal. ii, 7. <sup>c</sup> Rom. i, 8.



earth, consisting of many thousand believers, of which very many, (if not all, in some instances,) were believing Jews, could be so soon extinct, either in their existence, or testimony; but rather that they were successively propagated in both, from generation to generation, among Jews as well as Gentiles. For, besides that strong text, Rom. xi, 25, 26,—“Blindness in *part* (only) is happened to Israel, till the fulness of the Gentiles be come in; and so *all* Israel shall be saved;” (which is not only a description of the state of the Jews at that time, but a prediction of their future condition in relation to their salvation;)—I say, besides this text, take these *six* following testimonies.

(1.) The lodging among them the Gospel of Matthew and the Epistle to the Hebrews, *written in Hebrew*, as it is commonly called;—written at least in the then *Jewish* language, which Jews best understood, and Gentiles little or not at all. Jerome says of it, “that Matthew composed it in Hebrew letters and words, for their sakes, who, being of the *Circumcision*, had *believed in Christ*;—that it was laid up in the library of Eusebius Pamphilus, at Cæsarea; and that he (Jerome) got leave to write it out from certain Nazarenes, who in Berea, a city of Syria, *did use* the same:”<sup>d</sup>—i. e. doubtless, they used it in public worship. Again, when commenting on Matt. vi, and xii, he calls it “The Gospel according to the *Hebrews*,” and “The Gospel of the Nazarenes;” so that Nazarenes and Hebrews are all one with him. Once more; he says,—“that Pantanus, the philosopher, being sent by Demetrius, bishop of Alexandria, into Judæa, found there the Gospel of Matthew

‘written in Hebrew; according to which Bartholomew the Apostle had *planted faith in Christ among the Jews*:’<sup>e</sup>—a great testimony that this Gospel of Matthew in Hebrew signifies the conversion of many Jews successively to Christianity. Nicephorus affirms the same, and (together with Jerome) states also that Paul wrote in *Hebrew* to the Hebrews—meaning, the Epistle to them.<sup>f</sup>

Notwithstanding this, some contend that this original Gospel of St. Matthew which Jerome saw, must have been written in *Syriac*. In answer to these I add, that Jerome not only *saw* it, but *copied it out* and *translated* it into divers languages; which learned Widmanstadius proves he could not have done, had it been written in Syriac, inasmuch as he was unacquainted with that language. His reasons for so concluding are, First, because when he wrote his *Catalogue of Illustrious Ecclesiastical Writers*, he omitted Jacob, (alias *James*) the bishop of Nisibena, a city of Persia, a Syriac writer, because his works were not then translated into Greek. Secondly, because Jerome could not read the works of Ephraim, Archilaus, and Bardesanes, all written in Syriac, until they were translated into Greek.”<sup>g</sup>

(2) I have already noticed, that the style, types, &c. of the *Revelation* of St. John bespeaks it to be written for the comfort and use of the Jews; more especially for those who might be members of the seven churches in Asia, and there witnessing to Christ. It was at first written in Greek, which was the language best understood by the *Hellenistical Jews*; but it was afterwards translated into Syriac, which

<sup>d</sup> Catal. Script. Eccles.

<sup>e</sup> Ibid.

<sup>f</sup> Niceph. lib. iv, cap. 7.

<sup>g</sup> Widmanst. Proef. in Nov. Test.



was well known to thousands of other Jews. In one of these churches, (viz. *Ephesus*,) we know from Scripture there were many Jews, among whom "the name of the Lord Jesus was magnified."<sup>h</sup> And in this city lived *Theodotion*, the learned Jew,\* who translated the Old Testament into Greek in the reign of Commodus, nearly 100 years after John's death.<sup>i</sup> His translation (many fragments of which we have to this day) was preferred by the learned; (witness the testimony of Origen and Jerome; j) and the Church in their public solemn worship read Theodotion's Greek version of Daniel, in preference to the Septuagint, so late as Jerome's time,—viz. A.D. 390. Polycarp, bishop of *Smyrna*, (another of the seven churches,) appears also to have been a Christian Jew;<sup>k</sup> who, after he had preached there for 86 years,<sup>l</sup> was crowned with martyrdom for his testimony about A. D. 170.

(3.) The translation of the Old Testament into Greek by Jews, and by succeeding Jews read and used in their synagogues and places of worship; as the quotations of the Apostles from the *Septuagint* sufficiently testify. Chrysostom calls it "*the door to Christ*;" which shews the importance of such a testimony; and Scaliger shews, that Greek translations were publicly read in the synagogues, throughout all Asia, Greece and Egypt.<sup>m</sup> I have already touched on the Greek Translation of Theodotion: there were others by Aquila and Symmachus; the former of whom was first a Christian, then a Jew; the latter

first a Jew and then a Christian. The translation of Aquila is much commended by Augustine<sup>n</sup> and Jerome.<sup>o</sup> After these three there were two other translations by christian Jews, whose names have not come down to us; but good testimony is borne to them by Athanasius and Jerome, who says, that they both do in their translations well explain the Scripture concerning Christ, and that Jesus Christ is in one of them termed *the Saviour of the world*.<sup>p</sup> which is good testimony also to our point in hand.

(4.) The translation and paraphrase of all the Old Testament in Chaldee by other Jews, which was in like manner read in their synagogues. Of the Pentateuch there have been three Chaldee translations: viz. that of Onkelos, who lived about 40 years before Christ;—that of Jonathan, the disciple of the famous Hillel; with which Jonathan Simeon, who took Christ in his arms, and Gamaliel, Paul's master, are reputed to have been fellow disciples;—and the Jerusalem Targum, the author of which is unknown even to the Jews. All these paraphrases render Gen. xlix, 10, "The sceptre shall not depart. &c. till *Messiah* come;" and repeatedly allude to Christ by the title of THE WORD OF THE LORD. Thus, Deut. xxxii, 39 is "When shall *the Word of the Lord* be manifested, that he may redeem his people?" and Gen. xix, 24 is "Brimstone and fire were sent down from *the Word of the Lord*." There are also some remarkable testimonies in the Jerusalem Targum. Thus on Gen. i, 27 and

<sup>h</sup> Acts xix, 10—17.    <sup>i</sup> Epiphan. Athanas. Itin. S. Scr.    <sup>j</sup> Præf. in Jobum.  
<sup>k</sup> Euseb. Hist. lib. iii, c. 32.    <sup>l</sup> Itin. S. Scrip.    <sup>m</sup> Animad. in Euseb.    <sup>n</sup> De Civ.  
 Dei, lib. xv, c. 23.    <sup>o</sup> Jer. in Ezek. iii.    <sup>p</sup> Athan. in Synop. Jerome in Hab. iii.

\* He is reputed to have been an *Ebionite*; but there was a good sort of Ebionites as well as a bad sort.

iii, 22, we read—"The Word of the Lord *created* man. [See Heb. i, 2, 3.] And the Word of the Lord *said*, Behold Adam whom I *have created*: he is my only begotten son in the world, as I am THE ONLY BEGOTTEN [See John iii, 16,] in the highest heavens." On Deut. xxxiii, 6, are these words—"Let Reuben live in *this world*, and let him not die the *second death*, with which the wicked shall die in the *world to come*." Buxtorf also bears witness to Jonathan's paraphrase,<sup>4</sup> saying, "that many places of Scripture concerning Christ, or the *Messiah*, not so explicitly written, doth Jonathan expound in a *christian sense* concerning the *Messiah*."\*

(5.) There has been a further propagation of the truth of the Gospel by those Jews who had a hand in translations of the Old or New Testament, or both, into Syriac, Arabic, Ethiopic and Persic.

Touching the *Syriac* language it has varied in name according to the circumstances and divisions of the empire; and has been called at different times, *Aramæan*, or *Aramitish*, *Syrian*, *Assyrian*, *Chaldean*, *Babylonian*, and sometimes *Hebrew*. The case stands thus: the *Chaldee* and *Syriac* are essentially one and the same language; and both have been called by both names, long before the Jews' captivity in Babylon. Yet is not the opinion of the learned to be wholly slighted, who say, "that the Jews at their return from that captivity, having nearly forgotten their pure *Hebrew* and chiefly speak-

ing the *Chaldee*, did in their common converse mingle many remnants of the Hebrew (yet sticking in their memories) with the Chaldee; whereby their speech came nearer to the Hebrew than to the pure Chaldee; from which time *that mixture* became better known by the name of Chaldee, and the Syriac was rather the *unmixed* Chaldee." For there were indeed *three dialects* of the Chaldee or Syriac tongue: first the *Babylonian*, which is the purest,<sup>r</sup> and in which Daniel and Ezra were very skilful; both having left us certain chapters in their books written in it. Secondly, the *Jerusalem*; so called, because the returned Jews used it, who lived at and about Jerusalem. Thirdly, there was the *Antiochian*; i. e. the Comagenian or Maronitan *dialect* of the Chaldee or Syriac; which afterwards more specially obtained the name of *Syriac*, though in substance (as before observed) it was one with the Chaldee. So that for distinction's sake we may say, in a sense, that as the Chaldee is a dialect of the Hebrew, so this Syriac is a dialect of the Chaldee. This dialect, so peculiarly called Syriac, is that in which the most ancient Syriac translations of the Old and New Testament are extant among the oriental christians: which dialect, because it was in use at Antiochia, where believers in Christ were first called *Christians*,<sup>s</sup> was called by the name of the *Antiochian* dialect. And from Comagena (a district of Syria above Cilicia,) it is called the *Comagenian* dialect,

<sup>4</sup> Præf. ad Lex. Chald. et Syr.

<sup>r</sup> Buxt. ad. Gram. Chald. Syr.

<sup>s</sup> Acts xi, 26.

\* There is one paraphrase of Jonathan on the Psalms, which we possess not: but Helvicus brings forward a passage from it, quoted by Jacobus Christopolitanus, (Epis. in Expos. in Psalm xx,) which is as follows.—"Psalm ii, 7, 'Thou art my Son, this day have I begotten thee.'—Here are *two*, the Father and the Son, and *three in one*, viz. in the *Holy Spirit*, and these three are one—one I say, in essence, one substance, one God."

because there also used; and it is also called the *Maronitan* dialect, from the *Maronites*, inhabiting Mount Libanus, Damascus, Tripoli, and the smaller towns of Syria; who to this day do in Syriac read their lessons out of the sacred Bible, pronounce their form of public worship, perform their ministerial offices, and preach their expositions of the holy Scriptures: which may suffice (though more might be said) to demonstrate what testimony to the christian religion these christians gave, though Jews (at least most of them) by blood; as the countries where they inhabit sufficiently declare.

Touching the Arabic translation, it is worthy of note, that the Jews, born in and inhabiting Arabia, were probably they who carried the first news of the Gospel to that country; as will better appear presently, when I come to speak of the Persians. Of the Jews, R. Saadiah translated all the Old Testament into Arabic,<sup>t</sup> about A. D. 900; but he wrote it in Hebrew characters for the use of the Jews dispersed throughout all the wide empire of the Saracens. Of this translation the Jews printed the Pentateuch at Constantinople, only about a hundred years since. Besides that of Saadiah, the Jews have another Arabic translation of the Pentateuch in Hebrew letters, set forth a long time since in Mauritania. Scaliger printed it A. D. 1622; and calls it a book of singular note. And Erpenius prefers it before that of Saadiah, because it more closely follows the Hebrew. There were also among the oriental christians Arabic translations, either of the whole book of the Scriptures; or of some parts only. And likewise various

translations of the Evangelists; the antiquity of one of which appears by the postscript, noticed by Erpenius; viz. "The writing of this book was finished on the sixteenth day of the month *Banna*, in the year 988 of the *martyrdom of the just ones*."—i. e. A. D. 1171.

Touching the Ethiopic, note first, that the Eunuch of Candace, converted by Philip,<sup>u</sup> first planted the faith of Christ, (as all historians testify) in the countries of Ethiopia. Nor does it appear that they ever revolted from that faith; but persevere in it to this day. For though (as Scaliger objects<sup>v</sup>) the Auxumites, who are the smallest part of the Ethiopians, were not converted till about A. D. 553. Yet what is this to the general conversion of the other countries of vast Ethiopia, containing seventy kingdoms? Afterwards, (as the ecclesiastical histories also testify) the Jewish apostle Thomas preached the Gospel among the Ethiopians and Indians. The footsteps of his ministry were found there by the Portugese; as the observation of the Sabbath, together with the Lord's day, ceasing therein from all their labours; (which Scaliger himself confesses was an argument of their ancient *christianity* and not of Judaism;) and also their not eating blood, according to the Apostles' canon, Acts xv. After their first conversion, and settlement in the christian faith, we have not much concerning them, in ecclesiastical history; because few Europeans have pierced into the interior of Ethiopia.

Lastly, note the words written at the end of the Acts of the Apostles, and of the four Evangelists in Ethiopic, as giving great light to our point in hand. At the end of

<sup>t</sup> Erpen. præf. ad Arab. Pentateuch. <sup>u</sup> Acts viii. <sup>v</sup> Emend. Temp. l. 7, in notis ad computum Ethiopicum.



the Acts of the Apostles, we have these words,—“ Here are finished the Acts of the Apostles, whose prayers be with the writer *Tispha Zion*, &c.” At the end of Matthew’s Gospel are these words,—“ For the sake of the *Father, Son, and Holy Ghost*, and for the elect’s sake, and endowed with the cross, be ye, O readers of this book, mindful in your holy prayers of us your brethren, *Tispha Zion, Melzazo, and Tansawald*, &c. expecting the hope of the *resurrection of the Son*. For we are all the sons of our Father *Tecla Haimanoth* of Mount Libanus; we having laboured this book in much affliction.” At the end of Luke’s Gospel are these words;—“ Blessed be God who hath made you mindful unto grace; that ye acknowledge the grace of our Lord Jesus Christ. I am poor and despised, after the manner of my forefathers; a pilgrim of *Jerusalem*.” Now let the reader lay all together,—viz. the habitations of the Jews in Ethiopia, the Jewish *names of men*, the situations of *places*, the quotations of words, and other circumstances;—and collect thence how much hand the christian *Jews* had in promoting the truth of the Gospel by the Ethiopic translations of the Scriptures.

Touching the Persic, let us remember, in the first place, that some of the Jews who heard the Apostles, on the day of Pentecost, were Persians by country, though Jews in blood and religion; as is evident from Acts ii, 5—10. This forms a probable argument, that these Persian Jews carried the first news of Christ and his Gospel to Persia; for they who confessed, “ We do hear them speak in our

tongues the wonderful things of God,” would certainly tell, at their return to their own country, this strange and true story to their countrymen; were it only as a stupendous piece of news, coming down from heaven upon their great public devotion; but much more as a matter of *salvation*, if (as we cannot deny) some of these Persian Jews would be part of the three thousand that thereupon believed and were baptized,<sup>w</sup> or of those daily added,<sup>x</sup> or of the five thousand afterwards converted at the same feast.<sup>y</sup> For though these Persian Jews be there called *Elamites*, and others were called *Cuthites*, yet must they be understood to be native Persians; one Elymus and his Elamites being the founders of the Persian nation.<sup>z</sup> Herodotus and other ancients tell us, that the Persians had the whole entire body of the holy Scriptures translated into the Persian language;—and that many christian churches were there founded, having bishops or pastors over them; one whereof was at the Council of Nice;<sup>a</sup>—and that many of them suffered martyrdom for the christian religion, as ecclesiastical histories shew us.<sup>b</sup> They give us indeed this account; “ That Saporesh, king of Persia, did by the instigation of the Magicians raise great persecution against the *Persian christians*; so that their churches being laid waste, *Simeon*, a principal bishop of Seleucia, and Ustazan, the chief of the Eunuchs, and with them a *hundred* bishops, and many other of the ministry, were crowned with martyrdom, A.D. 343. That afterwards under Isdegerdi, or Vararim, the Church of Christ was there again propagated, by means of *Theodosius junior*,—

<sup>w</sup> v. 41.    <sup>x</sup> v. 47.    <sup>y</sup> Acts iv. 4.    <sup>z</sup> Jos. Ant. lib. 1. c. 7.    <sup>a</sup> Eus. in vit. Constant. 3. 7.    <sup>b</sup> Sozom. lib. 2, c. 8, &c. Hieron. on Chron, Theod. lib. 1. c. 24.



waging war against the king of Persia, in defence of the Church, about A. D. 420. But in the year of Christ 618, it began to go ill again with the Persian churches; for Cosroes king of Persia despoiled all the churches in his dominions, and by force and threats compelled many of the christians to turn to the heresy of the Nestorians, (who detract from the deity of Christ,) to the end he might be avenged on them body and soul; till at length, by the most righteous judgement of God, the said Cosroes was apprehended by his eldest son Siroes, who restored all the captives that were imprisoned in all Persia, together with *Zecharias*, the Patriarch of Jerusalem, a Christian Jew, as his relation, name and sufferings testify."<sup>c</sup>

The Persic translations of the Scriptures extant in Europe, either in manuscript or in print, are the five Books of Moses, the Psalms, and the four Evangelists; neither of which is very ancient. The first of these was translated (which is much to our purpose) out of Hebrew into Persic by Jacobus Tonsivius, (alias Tusius,) a Jew, taking his name from the city and famous university of *Tus*. This he translated for the use of the Jews living in Persia; and this the Jews printed in the Hebrew character at Constantinople, only about *a hundred* years since,—viz. A. D. 1551. This Persic Pentateuch excellently expounds that famous prophecy Gen. xlix, 10, to be meant of Christ the Messiah; contrary to the road of the modern Rabbins. Of the four Evangelists there are two Persic translations, the best of which is the learned Pocock's, printed in the *fifth* volume of the Oriental Bible set forth at

London. This translation was written about 300 years since, and probably by some Christian Jew or Jews, as the words in Persic at the end thereof seem to import, viz.—“The *four* glorious Gospels of Matthew, Mark, Luke, and John are finished, in the city of Caffa, in the third day of the week, in the 9th month of *Tamuz*, in the year of *Christ the Messiah*, 1341, by the hand of the weakest *people of God*, *Simon Ibn Joseph*, *Ibn Abraham Altabriz*, &c.”—which names, and the style *people of God*, are quite Jewish; as the commendation of the Gospels signifies their christianity.

(6.) In the sixth place, as a proof of Jewish witnessing to Christ, I would just notice the *Martyrdom* or other persecutions of Christian Jews. On this head we may be more brief, having anticipated ourselves in several remarkable particulars. About the 36th year of Christ, on the stoning of Stephen for preaching the Gospel,<sup>d</sup> (who is therefore called the *first martyr*), the Jewish Christian Church at Jerusalem was scattered from thence, preaching the Gospel as they went throughout the countries of Judea, Samaria, &c.<sup>e</sup> About the 39th year of Christ, they of the Church of Jerusalem, thus scattered, do now travel as far as *Phenice*, *Cyprus*, and *Antiochia*; but “preaching the word (mark well what follows) to none but unto *Jews only*: &c. and the hand of the Lord was with them, and a great number believed, and turned to the Lord:”<sup>f</sup> at which place, Antioch, we have further evidence of sad persecutions of them in Acts xiv, 19, &c. About the 42d year of Christ, James the Apostle, brother of John, and surnamed *the Elder*, is beheaded for

<sup>c</sup> See Buchol. Jud. Chron. ad A. D. 618 et 627.

<sup>d</sup> Acts vii,

<sup>e</sup> Acts viii.

<sup>f</sup> Acts xi, 19—21.

the Gospel by Herod Agrippa.<sup>g</sup> And about the same time, Paul and Barnabas, having travelled over Seleucia, Salamis, Cyprus, Paphos, Pamphilia, Pisidia, Lycaonia, Iconium, and other places of Asia, preaching the Gospel;—in which “they so spake, that a great multitude both of the Jews and Greeks believed;”—did meet with persecution for it.<sup>h</sup> About A. D. 49, a council (or *synod*, as they call it) is held by the Apostles at Jerusalem; after which, the Apostles dispersed themselves into the remoter parts of the world to preach the Gospel. Of this voluntary dispersion, Origen and Eucherius Lugdunensis deliver to us this tradition:—“that the several Apostles did prescribe to themselves several provinces, wherein they would chiefly preach the Gospel: e.g. to Thomas and Bartholomew the east; to Simon and Matthew the south; to Philip and Thaddeus the north; to Matthias and James the Just the Mediterranean regions; to John and Andrew the provinces of the Mediterranean Sea; to Peter and James, the son of Zebedee, the west; to Paul, all the world alike; especially to the Gentiles.”<sup>i</sup> These, having all made various arduous journeys, and suffered persecution during them in different ways, were finally crowned with martyrdom: unless we except the apostle John, who by some is thought to have died a natural death; though by others he is stated to have been put to death by Trajan. And in like manner we could present you with a shoal of Jewish martyrs during the first centuries: though afterward it becomes more difficult to trace them; not because

they did not occur, but because historians, either despising the Jews, or laying too little emphasis on their conversion, have merged the word Jew in that of Christian. In the next century however we may instance Ignatius, who was reputed to be one of the little children brought to Christ that he should touch them,<sup>j</sup> and therefore a Jew: also Justyn Martyr, who tells us himself, he was of Samaria.<sup>k</sup> We have also one Rabbi Arita, a Jew, martyred under Adrian, in A. D. 120.<sup>l</sup> Origen, who flourished about A. D. 186, was reputed to have been by blood an Egyptian Jew, who both suffered great persecutions himself,<sup>m</sup> and his father Leonides was an eminent martyr.<sup>n</sup> But about the year 434 the Jews of Crete were converted to the Christian faith;<sup>o</sup> and, from among the now mixed Jewish and Gentile Christian churches in that island, bishops or pastors were sent to the great synod at Sardis, A. D. 547. These gave great testimony to the truth of Christ by their conversion and profession: all we can ascertain of their sufferings was, that a general persecution arose about that time against orthodox Christians throughout the world:—viz. by Genseric king of the Vandals, by Anastasius emperor of the Romans, by Cobades king of Persia, Totilas king of the Goths, and Albin commander of the Longobards. But not to be too tedious on this point, by mentioning all that I might, it shall suffice only to name R. Mordecai Bar. Hillel, martyred in 1300, at Norimberg;<sup>p</sup>—Nicholaus de Lyra, who in 1310 wrote the Glossary in several great volumes upon the Bible;<sup>q</sup>—a certain Jew of

<sup>g</sup> Acts xii.    <sup>h</sup> Acts xviii.    <sup>i</sup> Orig. in explicat. Gen. Vid. Alsted. Chron. convers. Populorum.    <sup>j</sup> Niceph. lib. ii, c. 35.    <sup>k</sup> Dial. cum Tryph.    <sup>l</sup> Alst. Chron. Doct. Judæorum.    <sup>m</sup> Epiph. Hær. 64.    <sup>n</sup> Magdeburgenses.    <sup>o</sup> Alst. Chron. Convers. populorum.    <sup>p</sup> Alst. Chron. Doct. apud Judæos.    <sup>q</sup> Ibid.

Constantinople, being in the year 1528 converted to the Christian faith, was for that cause there martyred by the Turks;<sup>r</sup>—Elias Levita Ascenaz, who in 1547 (a time of persecution under Antichrist) departed out of this life; having a little before given up his name to Christ, and bringing with him *thirty* other Jews to partake of baptism;<sup>s</sup> —Emmanuel Tremellius, who ended his life in 1580, being the son of a Jew, but converted to Christianity by Peter Martyr. He was in England in the time of king Edward VI; but after his death, by reason of persecution presently following under queen Mary, and an edict for strangers to depart, he was obliged to quit England, and went to Heidelberg, where he was professor of the Hebrew tongue.<sup>t</sup>

But it may seem a great obstacle to the Jews bearing any part of the two Witnesses, in that the *crisis*, or mark of time, when the "Spirit of life enters into the Jews, is from their rising to oppose the Turks; "when the sixth angel poureth out his vial upon the great river Euphrates, drying it up, to prepare a way for the *kings of the east* to fight the battle of the great day of God Almighty, against the army of the whole earth, that shall be gathered together by the unclean spirits of the dragon, the beast, and the false prophet."<sup>\*</sup> These kings of the east are the Jews; as the word *east* intimates, and the word *kings*, in the plural signifies.

For Moses, calling the nation of the Jews "a kingdom of priests,"<sup>u</sup> the Chaldee paraphrase extends it, and calls them both "*kings and priests*." St. Peter, in like manner writing to the Jews, calls them βασιλειον, that is *royal*, or *kingly*.<sup>v</sup> And more plainly St. John, writing his Revelation principally for the Jews, (as before stated) saith, "He hath made *us* (taking in himself) *kings and priests* unto God:" which latter title confirms his meaning to be chiefly of the *Jews*; since the New Testament calls the ministers of the gospel not *priests*, but by other names. So again we have the same thing, in the very same terms, Rev. v, 10; adding, that they are kings in relation to a future *reigning on earth*. Now it is generally supposed, that the calling of the Jews shall be at the appearance of Christ; which seems to be too late a time for them to give any testimony. To this we answer,—there is a difference between the *general* call of the Jews, (that is, of the whole nation and stock of them,) which call, it is justly thought, shall be by some appearance of Christ; after the example of Paul,<sup>w</sup> who therein was the type and *first fruits* of such a kind of call;<sup>x</sup>—I say there is a difference between this general call, and a particular call of some persons and parcels of them from generation to generation, as just shown. And, secondly, we must carefully note, that "the appearance of Christ *and his kingdom*," (men-

\* There are some who will undertake to tell you the date and duration of these intervals and periods; (see *Clavis Apocalyptica recusa*;) whom, because they seem to be learned men, I leave to defend themselves: but I stand expecting to see the rising of the Jews in a considerable body to grapple with the Turks, before I can undertake to compute matters of this sort with any certainty.

<sup>r</sup> Fox, Mart. Vol. 2.    <sup>s</sup> Alst. Chron. Doctor. apud Judæos.    <sup>t</sup> M. S. Clark Mar. of Eccl. Hist.

<sup>u</sup> Exod. xix, 6.

<sup>v</sup> 1 Pet. i, 1; ii, 9.

<sup>w</sup> Acts ix, 3.

<sup>x</sup> See 1 Eim. i, 16.



tioned 2 Tim. iv, 1; when it will indeed be too late to give testimony,) and the appearance of Christ *without* and *previous* to the appearance of that kingdom, (according to Zech. xii, 10, 11. Matt. xxiv, 30. Rev. i, 7, which is a time of the Jews' repentance,) are quite distinct things. For this latter, being a time of repentance, is utterly inconsistent with a time of happiness and glory; but most suitable to an effectual general call of the Jews.

There is yet another difficulty, (and I confess to me it has seemed the greatest;) viz. to keep the due account of the two Witnesses prophesying in sackcloth 1260 days (that is, *years*) right and consistent. For unless the Jewish witnessing comes within the compass of that time, how (it may be asked) can it be accounted a part of the testimony of the two Witnesses. To this we give first this *general* answer; that a testimony to the truth of Christ, once given in as a testimony, is from thenceforward a testimony for ever, let it begin when ever it will. For example; "By faith Abel offered unto God a more excellent sacrifice, by which he obtained witness that he was righteous; and by it his blood (shed in his martyrdom by Cain) *yet speaketh*;"—it is still a witness to the truth of Christ, after so many thousands of years. So that all the

witness to the truth, given in by the christian Jews, before the beginning of that interval of the 1260 years, runs out in length to the end thereof: for as it is not to be imagined, that every person or parcel of the witnesses should live just the space of 1260 years; so it must needs be most consentaneous to reason, that the witness for the space of that time is by a *succession* of witnesses, (though possibly sometimes with some short interval between,) whose testimony lives when they are dead.

Secondly, we answer, that very many testimonies of Christian Jews, witnessing to the truth of Christ, have been given in precisely within the space of the 1260 years, (as ye have heard;) even though we cut the foot of the account far shorter than most have done.

Finally, having seen that the converted christian Jews shall be the principal party in the glorious restauration;<sup>y</sup> &c. and that they shall most certainly give their testimony to Christ at the last, before the beginning of that glory afore-said;<sup>z</sup> therefore, whoever cannot yet *see*, are yet by Scripture bound to *believe*, that the Jews, being converted to Christianity, shall yet have a due time and place for their testimony.

<sup>y</sup> Rom. xi.

<sup>z</sup> Dan. xii.



No. IV.

EMENDATIONS

OF SUNDRY TRANSLATIONS OF SCRIPTURES, WITH ELUCIDATIONS  
OF THEIR OBSCURITY.

The following Emendations have not all of them a reference to prophetic Scriptures; but are added, as likely to prove generally useful and interesting, to inquirers after divine truth.

*Genesis ii, 4, 5.*

Our Bibles have it—"These are 'the generations of the heavens and 'the earth when they were created, in the day that the Lord God 'made the earth and the heavens, 'and every plant of the field before 'it was in the earth, and every 'herb of the field before it grew; 'for the Lord God had not caused 'it to rain upon the earth, and there 'was not a man to till the ground."

But read—"These are the generations of the heavens and the 'earth, when they were created; in 'the day that the Lord God made 'the earth and the heavens: *and 'that before any* plant of the field 'was in the earth and *before any* 'herb of the field grew." Or verse 5 may be read thus: "*Whilst any* 'plant of the field was not yet in 'the earth, nor any herb of the 'field yet grew."

The plants were not created out of the earth or before they were in the earth, &c; and the scope of the text is to show, what was the state of the earth in regard to plants and herbs, before God sent rain and planted Paradise.\*

We might have cast out the ו (and) in verse 5 as redundant (a common thing in the Hebrew;) but, we have preserved it to signify '*and that,*' or '*whilst,*' it being capable of either expression. As for rendering *every* by *any*, he that can but turn in any Hebrew Lexicon to כל in כלל will presently be satisfied: and as for changing the word *before*, into *not yet*, he that doubts will likewise equally be satisfied by turning to טרם

*Genesis iv, 26.*

Our Bibles have it, "Then began men to call upon the name of the Lord;" but the right reading is,— "Then began men *profanely to call* upon the name of the Lord," or "Then began *profaneness, in calling* (or, *instead of calling*) on the name of the Lord."

My reasons for thus translating are, (1) because the word חלל (the root of חורל) when applied to sacred things, more commonly signifies to *profane, pollute* or *corrupt*. When it is applied to other things, it signifies to *begin*. (2.) Before this men "began to call

\* Mr. Sharon Turner, in his learned and scientific "History of the World from the Creation to the Deluge," recently published, adopts a similar reading to Dr. Homes, and argues very conclusively from it. Ed.

upon the name of the Lord" in *their families*, as may fairly be implied from Heb. xi, 4. (3.) This was a sorrowful time of corrupting religion; as the name signifies which Seth gave at that time to his son: calling him *Enos*,—that is, *sorrowful, grieved*, &c. For in those times they prophetically gave names to their children, suitable to times and occasions, present or future. Agreeable to this intimation of the sorrowfulness of these times, the order of divine history adds another: for as, before this text, we have the profaneness of *Lamech*; (Gen. iv, 23;) so, in the next chapter, Enoch only is singled out from all the rest to be a man that *walked with God*. And chap. vi, which by natural succession is to be linked on to this chap. 4, (the vth chapter being inserted, saith Junius, by the figure *hyperbaton*) shews us the coming and cause of the flood,—viz. for the wickedness of those times. And therefore the learned Jews do in their *Chaldee Paraphrase* translate this text,—“Then in his days the sons of men *left off from praying* (or became profane, so that they prayed not) in the name of the Lord.”

*Exodus i, 21.*

Read—“And it was because the midwives feared God, that he made *them* (the sons of Israel) families.”

That is, by means of the midwives fearing God, and so sparing the lives of the male children of the Hebrews, God nourished and preserved them unto the just stature of manhood, and to multiply into families. By this translation the true grammar of the Hebrew text is preserved: in which *לָהֶם*, *them*, is in the masculine gender, and therefore well agrees with *הַיְלָדִים* *men-children*, v. 18; but ill with the

midwives, whose name *הַמִּילָרִת*, as well as their sex, is feminine. Thus the main intent of the story is directly carried on; viz. to shew, not the multiplying of the *Egyptians*, but how Jacob's family, that went down into Egypt, came to be a mighty nation, maugre the malice of the tyrant.

*2 Chronicles xvi, 1.*

Instead of “In the six and thirtieth year of the *reign* of Asa, Baasha king of Israel came up against Judah, &c.” read—“of the *kingdom* of Asa” &c.: meaning the date of the separation of the kingdom of Judah from Israel. For if Baasha warred in the 36th year of the reign of Asa, he warred after he (Baasha) had been dead and buried ten years. (Compare 1 Kings xv, 33.) But the time of his invasion was really the *sixteenth* year of Asa's *reign*, which was now just thirty-six years after the revolt of the ten tribes.

*2 Chronicles xxii, 1, 2.*

The common reading is,—“So ‘Ahazia, the son of Jehoram reigned. Forty and two years old was ‘Ahazia when he began to reign, ‘and he reigned one year in Jerusalem: his mother's name also was ‘Athaliah, the daughter of Omri,” But a more proper reading is,—“So Ahazia the son of Jehoram ‘king of Judah reigned; (v. 2,) ‘whose mother's name was Athaliah ‘the daughter of Omri, *which Omri* ‘was forty-two years when Ahazia ‘reigned, who reigned one year in ‘Jerusalem.” Thus there is here a rhetorical trajection, frequent in Scripture; as 1 Sam. xx, 16, &c. Ahazia is a son of forty-two years old, (as in relation to the date of his kingdom of Judah, since it was divided from that of Israel,) though

he were but twenty-two years old, for the date of his life. This is clear from 2 Kings, viii, 26 : otherwise he will be made twenty years older than himself, and two years older than his father !

*Psalm ii, 7.*

"Thou art my son; this day have I *brought thee forth*"—not, "have begotten thee."

1. That the Hebrew root ילר commonly signifies to *bear*, to *be born*, or to *bring forth*, we have not only the assurance of Pagnin, who puts *parere* and *parturire* as its first and more usual interpretation; and of Mercer, who says, "ילר idem est quod Græcis γενναι, quod est in lucem edere generaliter;" but we have also infallible examples of the sacred text,—as Gen. iv, 18; xvi, 11; xxix, 34; Deut. xxi, 15; 1 Chron. ii, 46, 48; to which we might add many others.

2. That the Greek word γενναι (by which the Apostle quotes and translates this place twice; viz. Acts xiii, 33, and Heb. i, 5,) also signifies to *bear* or *bring forth*, we have also many examples in the sacred text; as Matt. ii, 4; xix, 12; Luke i, 13, 35, 37; xxiii, 29; John iii, 4, 6; ix, 2, 19, 20, 32, &c. The Septuagint also translate this text with the same word γενναι.

3. The apostle Paul, quoting this place—"Thou art my son, this day have I begotten thee,"—applies it to the *resurrection* of Christ, when God *brought him forth* out of the grave; (Acts xiii, 32, 33.) "We declare unto you (saith Peter) glad tidings; how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; and that as it is written in the second Psalm—*Thou art my Son, this day have I begotten thee.*"

From what I have said, much light comes in on this text, which before has to me been always very dark.

*Psalm xii, 5.*

Our ordinary translation is; "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; *I will set him in safety from him that puffeth at him.*" The last words are to be rectified thus; "I will set him in salvation (or *safety*;) He (meaning God,) will give breathing or respiration to him."

Consult the Hebrew well. The Septuagint, the Syriac, the Ethiopic and Arabic, all refer it to *God's* kindness to his oppressed people.

*Isaiah viii, 22 and ix, 1.*

(viii, 22.) "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

(ix, 1.) "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations."

The first thing here to be done, is to separate from the first verse of chapter ix the following clause—"Nevertheless the dimness shall not be such as was in her vexation"—and to annex it to the last verse of the preceding chapter. The next thing is rightly to translate the whole, which will then stand thus:—

"And one shall look unto the earth, and behold trouble and dimness, so that he is obscured with affliction, and driven up and down in darkness; for he is not darkened so as to be shut up with it."

The Chaldee paraphrase, and the



ancient Latin of Jerome, distinguished these chapters, as I have done; and I have translated them as you see, with good leave of the Hebrew text. If, on the contrary, they be left to be part and preface to the first verse of chap. ix, they confound the sense thereof; insomuch that they puzzled the Septuagint (though Hebrews,) so that they made their Greek translation pure nonsense. St. Matthew perceiving this, when he quoted verse 1 out of the Septuagint, (see Matt. iv, 16) makes no use of this former clause, but begins with—"The land of Zebulun and Naphtali, &c." As to the meaning, I must leave them to judge that can weigh these things: yet to me it appears, that the Prophet, speaking so much of *darkness*, might put in "He is not darkened so as to be *shut up* with it," in order to distinguish it from the darkness in *Egypt*, which so confined the people that they rose not from their place for three days. (Exodus x, 22.)

The remainder of verse 1 begins a new prophecy thus:—

"As in *the first time*, he made *vile* (or debased) the land of Zebulun and the land of Naphtali, so in *the latter time* he shall make them glorious; viz. the way of the sea beyond Jordan, Galilee of the Gentiles." Or it may be read;—"As the first time *did make vile* the land of Zebulun, and the land of Naphtali, so the latter time shall make them glorious, even the way of the sea beyond Jordan, &c." To justify this; first,—it is well known to every Hebraist, that *חָקַל* signifies *to make vile*, or *to debase*; and that *הַכְבִּיר* signifies *to make glorious*. What reason then was there, for our translators to translate the first '*lightly afflicted*,' and the second, '*heavily afflicted*?' For though *חָקַל* hath the signification of *lightness*,

it means of *light worth*. And also *הַכְבִּיר* hath the signification of *weight*, yet here (as in Piel oft) it signifies weight of *glory*.

Secondly, the history informs us (2 Kings xv, 29) that it was the sad lot of *Galilee*, (or of *Zebulun and Naphtali* two main parts thereof,) to be the first in that calamity which befel their nation by the Assyrians; on account of which calamity, then newly acted, Isaiah comforts them with this prophecy; viz. that in recompence of that heavy disadvantage above the rest of their brethren, they should have the first and chiefest share of the presence and converse of Christ, the Messiah, when he should come in the flesh. For the second verse continues; "The people that walked in darkness (viz. in that darkness of affliction, described chap. viii, last verse) have seen a great light; they that dwelt in the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and hast increased the joy thereof. [How is this brought to pass?—It follows verse 6] For unto us a child is born, to us a son is given, and the government shall be upon his shoulders, &c." St. Matthew uses that portion which he quotes directly in this sense, if you take the full context, beginning chap. iv, 12. And that first clause of verse 3, in which I have left out the word *not*, is equally consonant with the Hebrew, and more so with the sense. The margin indeed gives it '*to him*;' which would then thus read—"Thou hast multiplied the nation and *to him* increased the joy;" and if we rather read "*to it*" (viz. the nation) the sense will be the same.

Matthew xxvii, 9, 10.

Read,—“Then was fulfilled that which was spoken by Jeremy the



‘prophet, saying, And *I* (not *they*)  
 ‘took the thirty pieces of silver, the  
 ‘price of him that was valued, whom  
 ‘they of the children of Israel had  
 ‘valued, and *I* gave them for the  
 ‘potter’s field, as the Lord appoint-  
 ‘ed me.”

According to the common digest of our Bibles, there are no such words found, but in the Book of *Zechariah*; (excepting that *Jeremiah* also *bought a field*, chap. xxxii;) whereupon Origen is greatly perplexed. Jerome and Augustine think it a fault of the scribe, and so do Eusebius, Erasmus, and Beza: the last of whom conceives that either the Evangelist cited only “*the prophet*,” (not naming *which* prophet,) as the ancient Syriac reads it; or else that the Evangelists, or their scribes, anciently writing such well known things as names of prophets by abbreviations, (as ζς for Ζαχαρίας,) some later scribes heedlessly turned ζς into Ις, whereby the following scribes wrote *Jeremiah*, instead of *Zechariah*. Others, conceiving it ought to be written *Jeremiah*, inasmuch as all the Greek copies known to us have it so, do conclude, that either this prophecy was at first delivered by *Jeremiah*, but preserved till the Apostles’ times only by tradition; or that *Jeremiah*, prophesying this thing, and not laying it up (as the manner was) in the archives of the temple, *Zechariah* afterwards prophesied the same, and left it in writing among the sacred records; he being a great imitator in language and matter of *Jeremiah*, as Grotius gives many instances. Or, this quotation might be taken out of both *Jeremiah* and *Zechariah*; or, *Zechariah* might have two names.

To all these, let me add my suggestion. And first, note, that it is confessed of all, that the Jews might

commit some faults in some letters and points, in penning some of the copies of their Hebrew Bibles: as the most ancient Samaritan copy of the Pentateuch, and the Arcanum Punctuationis (set forth by Erpenius) do clearly evince. Next, that the inspired Evangelists do *correct* some of those faults: as in Psalm xxii, 16, where the Hebrew copies read כְּאֵרִי *as a lion*, and St. John (Rev. i, 7) reads it כְּאֵרִי *they pierced*; and therefore our translators have boldly, but justly, corrected the Psalm. So again Isa. xxix, 13 is rectified by Matt. xv, 9;—Jer. xxxi, 32 by Heb. viii, 9;—and Amos ix, 12, by Acts xv, 17. May not therefore our Evangelist Matthew rectify in this quotation the wrong placing it by the Jews in the volume of the prophet *Zechariah*, when (as he here intimates) it should be placed in the Book of *Jeremiah*?

Now, whoever attentively weighs it, will at least perceive, that chapters ix, x, xi, commonly accounted part of *Zechariah*’s prophecies, belong to more ancient times than those of *Zechariah*: namely, to the times before the Jews’ captivity in Babylon. For in chap. ix, 1, 2, &c. is pronounced the burden of the Lord on the land of *Hadrach* and *Damascus*, and *Hamath*, and *Tyrus*, and *Zidon*, and *Askelon* and *Gaza*, and *Ashdod*, &c. of the *Philistines*; the most of which peoples (if any of the names of the places remained) were not extant after that return of Judah from the Babylonish captivity, performed in *Zechariah*’s time. In chapter x. is plainly prophesied the carrying away of Judah into captivity, with a promise of their subsequent return; whereas now, in *Zechariah*’s time, they are already returned. And in chapter xi. is foretold the *destruction* of *Jerusalem*, and also the captivity of the

people of the land; which is altogether inconsistent with Zechariah's time, in which they are encouraged by him to *rebuild* the temple. And therefore what can we rationally conclude, but that this quotation by Matthew is out of Jeremiah? For there is no Scripture saith, they are the words of *Zechariah*; but here *is* Scripture, (viz. the words of St. Matthew,) to assert that they are the words of *Jeremiah*. As for their being placed among the prophecies of Zechariah, that no more demonstrates that they are his, than the inserting Agur's Proverbs within the body of Solomon's evinces them to be Solomon's; or that all the Psalms are *David's*, because joined in one volume. And this misplacing might easily come to pass during and after the captivity; which so totally routed all things, that all the distinct sermons of the prophets, fixed in writing upon some pillar of the temple for a sufficient time of publication to every eye, (as Calvin collects from Hab. ii, 2, in which sense it is also said, 1 Tim. iii, 15, "*The Church is the Pillar of Truth*,") and afterwards laid up in the archives of the temple, might not be so distinctly kept, and taken out, and set together. Which scruple of misplacing may not be made upon *any* Scripture, to serve our own views; but only where we have other sacred Scripture (as here we have Matthew) to testify and rectify that misplacing.

The next thing I have to defend is, the proposed alteration of the *Translation*. First, "*They took*" (as our translators render it) must be, "*I took*:" for which I briefly give two reasons—(1.) The Greek *bears* it: for *ελαβον*, being the second aorist, may be as well the first person singular, as the third person plural. (2.) The Hebrew *ואקחה*

in express grammar *requires* it to be the first person, if we would be faithful to the text. Secondly, the same reasons are ready to justify my translating "*I gave*." For (1.) *εδωκαν*, in the first aorist, which the Evangelist here uses, may be as well the first person singular, as the third plural; the *ν* at the end being commonly paragogical. (2.) The Hebrew *ואשלך* *compels* us to translate, '*and I gave*.' Note further the congruity of the sense and context: for Matthew closes both phrases with this, *Καθα συνεταξε μοι Κυριος*, "*as the Lord appointed me*;" but what sense can this be—"they took, and they gave, as the Lord appointed me?" Therefore it must of necessity be as I have translated, *I took*, &c.

But it may be objected, it is not in the Hebrew of Zechariah (alias Jeremiah;) "*as the Lord commanded me*:" but, "*in the house of the Lord*." That is the very question next to be discussed. Surely it appears by the Apostle, that instead of *בית יהוה* *the house of the Lord* (now in our ordinary Hebrew copies) it was formerly in the ancient copies *כרת יהוה* *as the Lord appointed*, or *commanded*. That *רת* signifies *a command*, and *כרת* *according to command*, none will doubt, that is acquainted with the Hebrew: (see Esther i, 8, and oft in that book, and elsewhere.) And that *כרת* may easily by the pen be changed into *בית* any eye is able to see. On the contrary, to read it, "*I cast them to the potter in the house of the Lord*," makes little less than nonsense; and therefore I am bolder to follow St. Matthew's reading, than any Masorites whatsoever: more especially as the Hebrew text *begins* the verse, so as it appears to require some such *ending*. For it begins,—"*The Lord said unto me*."

cast it unto the potter, &c.” To which, this close aptly answers, “I took the pieces of silver, and cast them to the potter, *as the Lord commanded me.*” And if it will add any thing to the confirmation of this reading, the ancient Syriac and the Hebrew copy of Matthew read it thus.

*Mark xi, 13.*

Instead of—“For the time of figs was not yet,” read—“*For where he was, was a time of figs.*”

That the Greek will bear this, note that the body of the words is, *ε γαρ ην καιρος συκων.* Now the ancient Greeks did not write the aspirates, accents, &c; and why our later scribes, copying out the Greek Testament, have been so bold as to accent *ε* thus, *οὐ*, which signifies *not*; and did not rather write it *οὐ*, which signifies *where*; I can see no reason. All reason indeed pleads, that it must be read as above written: for our Saviour had as much reason to curse *all* the fig-trees in that country, as well as that one, had it not been then a time of figs in that region. But it was a time of figs *then and there* in general; though this fig-tree, by its backwardness, merited the curse: for the time of this miracle was that of the *Passover*, (our Easter,) when, even in so cold a climate as England, young figs appear; but in the hot country of Judea figs are the forward sign of the *spring*, as may be seen from Cant. ii, 12, 13.

As for making one verb *ἦν* to serve to two nouns, it is not worth mention to any scholar.

*John xviii, 28.*

“And they themselves went not into the Judgement Hall, lest they

should be defiled; but that they might eat the Passover.”

This needs no alteration: what I would observe is, that the *Passover* here signifies not the *Lamb*, eaten on one certain night by all alike; for this Christ had already eaten with his disciples, before he was in hold: but it signifies an ox or ram, offered at the same time that the Lamb was, and which might be eaten two days. Unless this be so distinguished, Christ will be condemned of a breach of the law, as if he had not eaten the Passover.

*Galatians ii, 20.*

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life, which I now live in the flesh, I live by the faith of the Son of God.”

Read the last clause,—“I live by faith on (or concerning) the Son of God.” As if the Apostle should say, “I live, spiritually, by what I believe concerning the Son of God;”—or, “by that, my faith, which is founded on the Son of God.” This order of words is exactly justified by the Greek; and the change of the word *of* into *on* or *concerning* is constrained by the sense. For we do not live by Christ’s *personal* faith, (as some, who are scholars have erroneously said,) First, because Christ’s personal faith, does not advantage us, unless there be in us a faith to receive Christ; as the Scriptures abundantly testify. Secondly the *just* must live by his *faith*, that is by his *own* faith which is in himself.” Thirdly the Apostle speaks in the very text, of Christ living *in him*;—which is, by faith in the believer: see Ephes. iii, 17. So that this genitive case (“*of* the Son of God,”) is not *active*, to signify Christ as the



*subject*, acting that faith in himself; but is *passive*, to signify that Christ is the *object* of our faith built on him. Thus Acts iii, 16, "Through faith of his name" τη πιστει τε ονοματος αυτου,) which our translators render "through faith in his name." So Phil. iii, 9,—“Having that righteousness which is *through faith of Christ*,”—that is, through faith *concerning* or *in* Christ; (the Greek allows me to put out the word ‘*the*’;) as if the sentence should run thus—“Not having mine own righteousness, &c. but the *righteousness of Christ through faith*.”

1 Tim. iii, 16, and iv, 1—3.

Read—“And *confessedly* (ομολογουμενως) great is the mystery of ‘godliness,—God manifested in the flesh, &c. But the Spirit speaketh *verbatim* (ρητως, or, in the written ‘word’) that in the latter times (or ‘seasons’) some shall *apostatize* from ‘the faith, giving heed to erroneous spirits, and doctrines *touching* ‘*dæmons*, (or deified souls of deceased men, &c.) *through the hypocrisy* ‘*of liars*, having seared consciences, ‘forbidding to marry, and commanding to abstain from meats.”

All I intend to notice on chap. iii, 16, considered by itself, is its relation to chap. iv, 1; the antithesis being, that though many have *confessed* this mystery of godliness, (viz. God manifested in the flesh,) yet, notwithstanding, the Spirit speaketh in express words, that some shall *apostatize* from their confession of that faith. Some ancient Greek copies do indeed unite these chapters.

But my eye is chiefly intent on chap. iv, 1—3; wherein I am forced to depart from our English Bibles. First, in the *order of the words*; which makes “*speaking lies* in hypo-

crisy, &c.” to answer to “*giving heed* to seducing spirits, &c. and doctrines of devils.” But the first mentioned words (*speaking lies*, &c.) are in the *genitive* case, (ψευδολογων,) and consequently they cannot agree with the words ‘*giving heed*,’ which are in the *nominative* case—προσεχοντες. Nor do they mend the matter that say, those last genitives (speaking lies in hypocrisy, having their consciences seared, forbidding marriage, &c.) should be construed with that first genitive, *devils*: for it were most improper to say, that the devils have *consciencies seared*, &c. Therefore we must adopt another translation; wherein we make εν υποκρισει (in hypocrisy,) to note the cause and means of this apostasy, (*through* hypocrisy;) and ψευδολογων, *speaking lies*, to be as the latter of two substantives, *hypocrisy* being the former; and so all the last genitives, (having their consciences seared, forbidding meats, &c.) to agree with the first genitive *liars*. Further, the Apostle here intends to set forth the apostasy of the christian Church in the latter times; and it is not likely that he would only give instances of petty, circumstantial errors, (such as forbidding meats and marriage,) and omit the fundamental errors of those times, which other Scriptures tell us plainly to be *spiritual fornication*,—viz. idolatry. Neither are errors about meats and marriage peculiar to the latter times; but such as were extant in the Apostles’ days, as their Epistles intimate. See 1 Cor.

2. As I have departed from the *order* of the words, so must I from the *translation* of some of them; viz. “*of devils*.” First ‘*of*’ must be rendered *touching*, or *concerning*: seeing it is not an *active* genitive case, signifying devils to be the *authors* of those doctrines; but a *passive* genitive, to signify the *subject matter* of those



doctrines, that should be sown in the latter days. For though it is true, that the devil is the author of erroneous opinions; yet that is common to all ages, and not peculiar to the last days. For so rendering the genitive we have many instances: let one, for brevity's sake, suffice; viz. Heb. vi, 2. "The doctrine of baptisms, of laying on of hands, of the resurrection of the dead;" means concerning baptisms, &c. If any object, that devils are persons, and therefore that Heb. vi, 2 is not pertinent, let such consider Acts xiii, 12; where the genitive of a person is to be rendered passively. The words are—"The deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord:"—that is, evidently, at the doctrine concerning the Lord Christ. Tit. ii, 10, is another instance.

Secondly, *Δαίμονων* (which our common translation renders devils) we must translate *dæmons*; which in its own nature and derivation signifies no such evil as a devil: for *Δαίμων* (*dæmon*;) is as much as to say *Δαίμων*, (*dæmon*) i.e. one that knows much, or is skilful. In the gentile theology it constantly signifies *deastros*;—that is, an inferior sort of deified powers, of a middle nature between the sovereign gods and mortal men; and so of a middle office, viz. to be mediators between them both. For their highest gods they called *Θεοί*, whom they supposed to be in the heavens, (distinguishing them by the titles, *dii superi, dii caelestes*;) and therefore, for their sublimity and purity, not to be profaned with approach of earthly things, or with the care or management of the affairs of mortal men. The original of these *dæmons* was, the deified souls of men after death: for (say they)

"when those happy men of the golden age of the world were departed this life, great Jupiter promoted them to be *dæmons*; that is to be keepers, protectors, and patrons of earthly mortals, overseeing good and evil works, giving riches, &c." Further, they would have all those that died valiantly in the field, to be accounted of the golden age, and to be made *dæmons*; and all such as lived virtuously likewise. Abundant antiquity shows, that the souls of these *dæmons* (or *sancta animalia*, as they also called them) were worshipped throughout every city of the heathens; who built certain images, pillars, &c. in honour of them, in order that they might thus find them ready for their use. For assurance of this, let the reader look into Plato in *Sympos.* &c. Plutarch de *Defect. Orac.* &c. Hesiod, Origen contra *Celsum*, Augustine de *Civ. Dei*, Eusebius de *Præp. Evangel.*

The holy Scriptures use the same distinction, in reproving the idolatries of the times. For example, in Numb. xxv, their celestial sovereign gods are called, the *host of heaven*; the other inferior sort are called *baalim*, that is *lords*. The same distinction exists in 2 Chron. xxxiii, 3; 2 Kings xxiii, 5; and Psalm cvi. Thus again we are told of the Israelites, "that they joined themselves to Baal Peor, (*Baal* coming of the old *Belus*, the deceased monarch,) and ate the sacrifices of the dead." And in Deut. xxxii, 17, the Septuagint has—"Israel in their apostasy sacrificed to *dæmons*, and not to God." Many more places of the Old Testament may be referred to, containing allusion to these *dæmons* and to the worship offered to them: see 1 Kings xviii; Lev. xix, 18; Deut. xiv, 1; Isa. viii, 19; lxxv, 3, 4; Jer. xvi, 6; xli, 5; xlvi, 37.

The same distinction of sovereign gods and dæmon gods is also intimated in the New Testament, 1 Cor. viii, 5;—"Though there be that are called gods, whether in *heaven*, or in *earth*, (as there be *θεοι πολλοι*, *gods many*, and *κυριοι πολλοι*, *lords many*,) but to us (Christians,) there is but *εις Θεος*, one sovereign God, the Father, of whom are all things; and we (*εις αυτον*) to him, (that is, to whom, as supreme, we direct all our services;) and but *εις Κυριος*, one Lord Jesus Christ, by whom are all things, and we by him." There is only wanting here in the Greek, the actual expression—*dæmon*, when he said "*lords many*;" but then, in the application of the distinction, he must have said of *Christ*, that he was our only *dæmon*; with which idolatrous word he would not pollute Christ's honor.

To make this exposition of *dæmon* clearer, let us observe, that though the sacred Scriptures take *Δαιμων* and *Δαιμονιοι* (*dæmon*, and *dæmons*) in an evil sense; yet do they also use it in an opposite or an indifferent sense. Thus in Acts xvii, 18, when Paul preached that Jesus was risen from the dead, the heathen philosophers there oppose him with—"This fellow seemeth to be a setter forth of strange *dæmons*;" (*Δαιμονιων*;) because they preached unto them *Jesus* and the *resurrection*:" upon which ground, Celsus in Origen calls Christ, the Christian's *dæmon*. (Lib. viii, Origen contra Celsum.) Paul, in his reply, tells them, Ye men of Athens, I perceive that in all things you are *δεισιδαιμοναερες*,—too much given to *dæmon* worship. So in Rev. ix, 20, the worshiping *devils*, there mentioned, is *dæmons* in the original; meaning these *dæmon gods*; as is explained by the "*idols of gold and silver*" following. And in 1 Cor. x, 20, 21, the word occurs three times with a

like signification. Some also of the Fathers use the word *dæmon*, when they expound our text. For Epiphanius, observing some in his days to have made a goddess of the virgin Mary, and to have offered a cake to her as *queen of heaven*, urges this text against them, with a little variation in words only, viz,—“That also is ‘fulfilled on these, *that some shall apostatize from sound doctrine, giving heed to fables, and doctrines of dæmons*; for they shall be worships of dead men, as they worshiped in Israel.” By which dead persons he means their *Baalim*; of which he brings two examples: one of the Sichemites, in his time, who had a goddess under the name of Jephtha's daughter; another, of the Egyptians, who worshiped Themitis, the daughter of Pharaoh, that brought up Moses.

The intent of the Apostle therefore, in this phrase "*doctrine concerning dæmons*," is to point out a main corruption of the last times; charging them with great idolatry, in praying to glorified saints as mediators and agents with God. So that, in the Apostle's sense, those nominal Christians, the *Papists*, or others that shall so pray, are not only guilty of practising "a needless, foolish, and fruitless ceremony;" (which is all the harm some *Protestants* can see in it;) but are guilty of foul *idolatry*, lineally descended from heathens, the worst of men. For why does the Apostle, immediately on mentioning that *Christ was received* up into glory, (see chap. iii, 16,) infer, that "some shall apostatize from that faith, &c.;" but to signify that this embracing the "*doctrines touching dæmons*" is such an idolatry,—is a denial of Christ's glory and majesty, whereunto he is installed by his assumption into heaven, there to sit at the

right hand of God? The Popish party therefore, or whosoever they be that pray to or through angels or deceased saints, are great idolaters; and therein the great idolaters of "the *last times*," intended by the Apostle in this text.

2 Timothy ii, 6.

Read—"The husbandman ought, first labouring, afterwards to partake of the fruits."

The two previous comparisons, verses 3, 5, to animate Timothy to endure hardship, before he receive eternal glory,—the one from a *soldier*, who must fight before he be paid and honored; the other from a *champion*, who is not crowned till after lawful striving,—do undeniably require this translation. That *μετα* signifies *afterwards*, and *μεταλαμβάνειν* to *take afterwards*, I need not prove to any scholar.

2 Peter iii, 18.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and unto *the day of eternity*, Amen."

I have altered only the last clause, rendering *εις ημεραν αιωνος*, with due justice to the original. If translators will not see that Peter may intend that same day he mentioned,

v. 8; (said there to be a thousand years;) yet ought they to have faithfully kept to the idiom of the Apostle, leaving others to have inferred as God should enlighten them.

Revelation xiii, 8.

"And all that dwell on the earth shall worship him, whose names are not written from the foundation of the world in the Book of the Life of the Lamb that was slain."

The words '*from the foundation of the world*' are to be referred to, and construed with, the words '*in the Book of Life*;' which, speaking figuratively, the Lamb hath always kept by him; writing in it every one of his own people that hath lived from the foundation of the world, and believed on him to eternal life; and who therefore have never worshiped nor wondered after the beast. That they are not to be adjoined to those words—'*of the Lamb slain*,' appears plainly; not only by the matter, (Christ not having been slain from the foundation of the world, but "in these last days;" (compare Heb. i, 1, 2, with v, 7, &c.) but also by a parallel place, in the self-same words, repeating the same matter, only leaving out the mention of the slaying the Lamb;—viz. Rev. xvii, 8, "Whose names were not written in the Book of Life from the foundation of the world."

FINIS.





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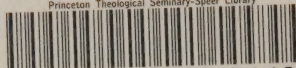




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